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English convent of St. Do.
order at Bruxelles.

1711. 35

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This Book belongs to the
Augustine Nuns of St. Xaverius
Order in Bruxelles

for the use of Sister
Mary Catherine with
Leave of her Superior

ENGLANDS OLD RELIGION

Faithfully gathered out of the

HISTORY

OF THE
CHURCH of *ENGLAND*.

As it was written by *Venerable*

B E D E, almost a Thousand years agoe,
(that is) in the year 698. after the Passion
of our **S A V I O U R**.

B E D E saith he ended this History in the
year 731. after the Incarnation.

We have not altered any part of this *Fathers* own
words in any Point concerning Faith; only here and
there is omitted what belongeth not to that purpose.

By *H. B.*

It was needful for me to exhort you, that you should earnestly contend for the Faith which was once delivered. Jude, v. 5.

At *Antwerp*, With Permission. 1658.



THE
P R E F A C E

TO HIS
Dear COUNTRYMEN.

THat the faith first delivered was the true faith no man can deny, but he that will accuse Christ, and his Apostles of falshood. All the difficulty is how assuredly to know this faith. To come to know it by force of argument and disputation surpasseth the capacity of most, wearieth many, brings many to despair lulling them at last into a total neglect of that whereof they ought to be most diligent. It would doubtlesse be a very ready and easie way even to the most unlearned to find this faith out most assuredly (if it were possible) with small expences and little labour, by travelling into some countrey where all men confesse this true faith to be still uncorruptedly practised. For there without any noise of disputation, we shall stand viewing with our own eyes, what is practised in that happy country, so that though a thousand crafty sophisters and subtile dispu-



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tants should go about by words to perswade me who am unlearned that the practises of that country, were not the same that my own eyes most attentively and frequently see again and again, it wil not be possible for me prudently to give the least credit to these captious disputants: but I would ever credit more my own eyes then their arguments.

Now then all the difficulty is how to make us witnesses of what is practised in such a country as undoubtedly holdeth and practised the true faith, and to doe this with smal expence and little labour. I hope (dearest country man) thou canst not say that the price of this little book can either put thee to any considerable expence, or the labour of some three or at the most four howers required for the reading thereof put thee to much labour. Yet if this be done by thee thou wilt be as good as an eye witness of the faith practised in our countrey. In that ago wherein it is very easie to prove the true faith to have undoubtedly flourisht in this our countrey. First because this faith was confirmed by the Preachers thereof with a number of miracles related in this short book written by as worthy a man as ever was known to have handled Pen in England, in a book which no man ever judgd corrupted or written by any other pen
there

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then Venerable Bedes a person not to be paralleld by any other of our nation. Secondly This faith here described as practised in England immediately upon her conversion under Pope Gregory was not found one jot differing from that faith which the Scotts before us had received by Palladius their Apostle sent by Pope Celestine Anno. 423. as we shew here out of Bede li. i. c. 13. Only the Scotts fell to celebrate Easter at a wrong time not using likewise the same manner of shaving their crowns in their clergy either Religious or Secular. They differed not about any one of these points in which Protestants differ from Roman Catholicks as we note l. 4. c. 4. whence being at last brought viz. to keep Easter, and to use the same manner of shaving the crowns of their Priests and Monks, which the English did, they disagreed from them in nothing at all, as is cleer out of the three last chapters of Bede. The Faith therefore which thou here seest practised in England, is the very same which was held forth and practised in Scotland from the first conversion thereof, which was not four hundred years after Christs passion, it being but four hundred and twenty three years after his Incarnation as hath been said; yea this Faith thus practised in England, is

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the very selfsame which was taught the old Britans a little more then a hundred years after Christs Passion. For it was in the hundred fifty sixth year after his Incarnation that holy pope Eluetherius sent those Apostolick preachers, who baptized King Lucius and his people as you shall see l. 1. c. 4. The old Britans being by the English (who subdued this land being as yet heathens) driven into Wales still kept the faith they received, and at the time that the English were converted they were not found to differ, from what S. Austin taught the English, in any one point, in which the Protestants or any of our other Religions differ from Roman Catholicks, in so much that as Bede relateth l. 2. c. 2. they were ready to joyn with Austine if he had but risen up unto them when their seven Bishops entred the synod where he was, and in this synod all their controversie then was about keeping Easter at a several time, and about some difference in Baptisme: neither was there any point hindring Austine to hold communion with them but these two. They remaining obstinate in defending these against the Roman and universal Church became Schismaticks, were confuted by miracle, and their ruine miraculously foretold to be at hand for this their division, and schism

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Schism, God presently fulfilling the prophesie. The faith then, which thou in this History behouldest practised in our English Church in all points now in controuersie, is the very same with that faith, which the old Britans received a very little more then a hundred years after Christs passion, in which Age all agree the true faith of Christ to have been uncorruptedly delivered; it being not a full hundred yeares after the finishing of the Scripture.

Behold then according to the reach of thy capacity without carrying thee out of thy own countrey or parish I have brought thee into one in which all men must needs confesse the true faith to be most uncorruptedly practised as well at that time in which this History was written, as at the fourth Age when this faith was practised in Scotland, as also at the entrance of the second Age in which this faith was practised by our old Britans. Begin then to travel through this countrey as it was in that Age by the benefit of this book, which is no new one but written in the very words in which I give it thee (For as much as concerns all points of faith therein delivered) almost a thousand years agoe and when these things were but just done and even upon the place, in which they were done, that
so

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so thou mightst be assured that neither distance of time, or place, bindred our most learned and holy Historian from telling the very truth; spend but a few hours I pray thee in travelling over this book, and it will make thee though thou best unlearned as good as an eye witnesse of the faith which was first delivered by Christ and his Apostles and their immediate successours, so that I hope in God a thousand crafty sophisters shall not be able to make thee deny that thou hast seen, what thine own eyes most assuredly testifie to have attentively beheld, viz. that is, the true Old Religion as it was in her best age.

And because travellers desire to have Card or Map, of all the countryes and Townes which they are to see in their Travels. I will also, as in a short Map give thee a brief sum of all that thou art to see practised in this Old Church of England when she was in her greatest purity, that is when she was agreeing wholly with the faith practised in the beginning of the second age after Christ. Come then along with me where thou shalt see First among the old Britains, before ever Austen entrad England such swarmes of Monks that even that one Abbey or Monastery of Bangor contained above one and twenty hundred Monks. Scotland also which received her

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her Faith in the fourth Age after Christs Passion, sends forth her Monks to joyn with those Apostles sent us by St. Gregory and his Successors. But now in this our new English Church to be a Monk is to be a Traitor: then they were our Apostles.

Secondly, These Apostles of ours did Miracles so frequently, that the Pope thought it necessary to write to them to be mindful of humility, for fear the multitude of Miracles they wrought might by pride endanger them.

Thirdly. our English, both high and low, eagerly then embraced Monastical Vows. This course of life was accounted the most ready way to Heaven. Our Kings left their Thrones, and shaving the crowns of their heads, put on the habit of poor Monks. Everywhere in your travels you shall meet with Abbyes and Abbots, and Abbesses, with Monasteries and Monks, with Nuns, and Nunneries.

Fourthly, These Monks and Nuns, shine frequently with extraordinary sanctity of life, are endowed with the gift of Prophecy, very often made partakers of Heavenly Visions and Apparitions, and graced with many Miracles.

Fifthly, The Vow'd Virginity of these
B. Nuns

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Nuns is approv'd from Heaven; and by reason of these Vowes they are called Virgins consecrated to Christ, Spouses of Christ, true Queenes espoused to the Heavenly Bridegroom.

Sixthly, In the very Desart thou shalt meet with Hermits, with Anchorets, with men leading a perfect solitary life, using extraordinary austerity in fasting, watching, and other penal rigours, and these men graced from Heaven with Miracles.

If thou hadst rather look upon the Layity, thou shalt find

Seventhly, That among them it is a point of great sanctity to joyn perpetual Virginity with Wedlock, and God approveth also this by Miracle.

Eighthly, Thou shalt find good works done by all for hope of reward, and these good works held to be the golden cords lifting them up to Heaven: Moreover, they are judged according to their Works, and not accounted justified by faith only.

Ninthly, Sins believed to be redeem'd by good Works, and satisfaction to be made by our patient sufferings.

Tenthly, They confess to Priests the secret sins of their heart most openly and plainly, doing the pennances enjoyned them for satisfaction.

11. They

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11. They rigorously fast all Fridays and the 40. daies in Lent, and the transgressors are punish't by Law.

12. They go on Pilgrimage even as far as Rome, both King and people practise this as a thing of great vertue.

13. They everywhere worship Reliques, God confirming it by many Miracles: Hence Reliques were esteem'd presents for Kings.

14. They use Invocation of Saints, holding their unworthiness to be supplied by their Merits, and therefore desiring to have them for Patrons in Heaven: And God approveth this their devotion by a world of Miraculous Graces given at the devout Invocation of these Saints.

15. They daily pray for the Dead, and it was a common Proverb then to say, God have mercy on their soules, as Oswald said when he died himself.

16. Hence that party found credit among the most understanding and most Vertuous of those Times, who reported himself in a miraculous Vision to have been an eye-witness of Purgatory-paines, and to have been told by an Angel that very thing which the Papists in these daies say, that many souls are delivered from Purgatory before the day of Judgment,

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17. That

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17. That this deliverance is effected by Alms and other good deeds done for them, especially by offering the Sacrifice of the Mass, both which last points as well the Greeks as the Latins defin'd in the Council of Florence in these words: These soules who are purged as abovesaid (that is, by the Prayers, Alms, and other pious works, and by the Sacrifice of the Mass) are forthwith received into Heaven, and behold God clearly; In cœlum mox recipi & intueri clare Deum.

18. Hence also he fin's the like Credit, who recounted of himself, that, when in a Battel it was reported he was slain (whereas he was not slain but only kept prisoner in fetters) his Brother, who was a Priest & thought so, saying often Mass for his soules release, his fetters alwayes fell off on their own accord, God testifying what should have befalln his soul, had he been prisoner in Purgatory.

19. Hence also they make Vows of practising extraordinary Austerities to satisfie in this world for their sins; which Vows are here approv'd from Heaven.

But because I know thou longest most to view attentively their Churches, their Church-Service and their Clergy, and the manner of the Government instituted by Christ

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Christ shining in the Primitive practice of his Church for. The 20. Point, That thou shalt everywhere see their Churches dedicated to the Virgin-Queen of Heaven, to the Apostles and Holy Martyrs.

21. In this dedication Holy Water is used, as also holy oyl: both which Miracles at several occasions are wrought.

22. Their Altars also of Stone are consecrated; so also their Chalices, which are sometimes made of pure gold; they have rich Church-stuffe, Altar-clothes: They have many Altars of stone in one Church: these they also dedicate to Saints.

23. The Sacrifice of the Mass is offered upon these Altars. And because in journeys among Heathens, Altars of stone cannot be found, they carry with them portable Altars.

24. By these Altars the bodies of Saints are richly enshrined, and upon the Altars are plac't Reliques brought from other places even as far as Rome.

25. A number of lights both day and night burn in these holy places.

26. They use Pictures of our Saviour, and of our Lady, and place in their Churches Crosses of gold and silver.

27. Their Priests who are ordain'd for the

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the Ministry of the Altar, and to offer Sacrifices are commanded to live a single life.

28. *These Priests wear shaven crowns in honour of our Saviour's Crown of Thorns, whose ignominy they glory to carry in the highest part of their body, and profess that by it they are tending to a crown of glory.*

29. *These Priests hear Confessions, and either presently give absolution, or defer it for a time, as they see cause.*

30. *They reserve the Sacrament, which consequently they often administer in that one kind in which it is reserved.*

31. *They use Exorcisms against the Devils, who are cast out at their command many times.*

32. *The people flock to them to crave their blessing.*

33. *They give this Blessing with their hand [making the sign of the Cross] God sometimes miraculously curing the sick by the blessing of holy Priests and Bishops.*

34. *The Bishops who ordain and govern these Priests, are themselves governd by their Metropolitans and Primats. These Primats are placed in this Authority by the Pope, and alwaies invested by him, giving them their Pall to use only at solemn Mass.*

35. *The Primacie of the Bishop of Canterbury*

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terbury is not instituted by any King, but by the Pope, giving that Bishop full power over all English Bishops, though living then under several Kings.

36. *These Bishops, when they suffer any grievances from their Metropolitans, or Primats in England, do make their Appeal immediately unto the Pope, as to their highest Superior on Earth: their Accusers prosecute their Accusation not in England, but in the Popes Court at Rome: they being there cast, obey humbly in their own Kingdom, and by the sentence of the Pope, English Bishops depos'd, are acknowledg'd to be legally restor'd, and this even in a publick Synod of the English Church. And this Appeal used by their most holy Bishops.*

37. *The most holy also and most Apostolick Bishops, ask the Popes license and blessing to preach to Heathens.*

38. *They have evermore recourse to the Pope in the most important Ecclesiastical causes.*

39. *They admit the use of such privileges as the Pope granteth to any in England.*

40. *They admit of more Councils then the four General Councils.*

41. *The Pope, in these Ages, is styled Bishop of the whole World. He is said to exercise*

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ercise this his Supremacy in place of S. Peter, who is call'd the first Pastor of the Church; and Prince of the Apostles is the ordinary name by which then at every word they call'd S. Peter. S. Peter also owneth the deeds of his Successors, who also give the blessing of S. Peter to Kings as to inferiors: for without all contradiction the less is bless'd by the better, as S. Paul saith, Heb. 7. v. 7. Hence also as a father he calleth Kings his sons.

42. *He sends Apostolick Preachers over the world.*

43. *Those who divide from Prelats commissioned by him, are accounted Schismatics, and God bringeth ruine upon them, as is miraculously by such Prelats prophecied unto them. They also by manifest Miracle are convinc'd to follow falsity.*

44. *The Tradition of the Church is to be held, and that of the Church of Rome is preferr'd before all other.*

45. *The Church of Rome held at this time Catholick and Apostolick.*

46. *The yearly Feasts kept by us after the custom of the Roman Church.*

47. *Conformity to be held with that Church which is spread over the face of the Earth.*

48. De-

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48. *Decrees of Councils to be observ'd, and that it is a damnable sin to hold against the Church, when we are fully certified that she teacheth such or such a point contrary unto us.*

49. *All these things were believ'd and practis'd by the English Church at that Age, in which she in all things followed the Catholick Rule. As here Bede testifieth.*

Behold (dear Countrymen) near half a hundred things, all to be seen by thee in that old English Church, of which not any one can be seen in the present English Church. This thou beholding attentively with thy own eies, without any noise of disputation, or intanglement of captious arguments, wilt be able manifestly to conclude, that all these half hundred points so oppos'd and scoffed at by all Protestants, shew those ancient English not to have been Protestants. And to see this thou canst not but have learning enough, if thou canst but read. It is also here as clearly to be seen, that no one of those Religions with which England doth now so abound, was the Religion of those daies. And that all that you most scoff at in the Religion which you call Popery, was then most in use. Now lest thou shouldest not observe these thing, as thou readeest this little

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book I have everywhere in the Margent noted down for thee all the places where every one of these half hundred points may be beheld by thee in the short passage through this Book.

In less then a quarter of an hour thou (by casting an eye upon these Marginal notes) maiest take a sufficient proof of any point here mentioned, and see if what I say be not as clearly to be seen in the practise of this old pure Church, as it is here set down by me in this Summary of such things as are in this Book to be view'd. Whence the Reader cannot but see either the gross ignorance or over-lasting boldness of Dr. Henry Ferne, who durst lately say, that the faith which England cast off in Hen. the 8. his daies (or rather in the daies of Q. Eliz.) was not the same faith which was brought into England at our conversion under S. Gregory; and that if we had kept that faith, the English Church could not justly have in this Age divided from the former English Church: And yet neither he, nor any though never so learned a Protestant Dr. is able to shew the time when, or the place where, or the persons who, or the means by which, or any one single point in which all England chang'd the faith receiv'd under S. Gregory. That faith (as we

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prov'd in the beginning of this Preface) was the same which the Scots had receiv'd in the fourth Age, and which the old Britans received even in the beginning of the 2d. Age after Christs Passion, not full 100. years after the Scripture was finish'd. At that time then undoubtedly the faith of England was uncorrupt: You have cast off the faith agreeing in all points now in controversy with that faith; therefore you have cast off the true faith. And this very faith is the only faith which England cannot now endure, but forceth us point by point to abjure in her new coined oath of Abjuration: so unlike is this present English Church to the Old English Church. If this short Work makes thee not to see this with thy eyes, I desire no kind of credit with thee; but if with thy own eyes thou seest all this, then I beseech thee as thou lovest thy own soul, not to let those find credit with thee, who would perswade thee that to be false, which thy eyes tell thee to be most true.

I know there is no way to answer this so palpable a conviction, but by finding some shift to detract from this Historie: what shift this will be I cannot devise. First, Thou canst not say that the History saith not what we make it say: For we speak in

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this most Ancient Authors own Words, most faithfully translated, as often as we come to touch upon any Point of Faith. Secondly, Thou canst not say that the Words of this Author deserve not all credit: For this were both to discredit our whole Nation, which never yet from the beginning of the World is known to have brought forth an Historian of greater credit. (For I beseech thee tell me, if thou canst, who that Historian was.) And this also were to gainsay all Antiquitie, which even when Bede lived did read his Works in the Church by the Title of Venerable: For they could not call him Saint, he being yet living. And hence this Title still remaines, though Antiquity after death ever held him for a Saint. Whence Polidore Virgil alledging Bede, saith. Bede an Englishman, then whom, none more chaste, none more true. And your own Cambden treating of the Bishoprick of Durham, saith. Here our Bede was born, the singular Glory and Ornament of England, who for his Piety and Learning got the surname of Venerable. He bestowed all his diligence (as himselfe saith) in Meditation of the Scripture, and amidst the surging waves of Barbarisme

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barisme wrote many most Learned Volumes: So He. And indeed Bede was the St. Austin of our Nation. The time he lived in, made him a most near borderer unto the very things which he wrote, and he lived upon the very place where they were done: In which place, at that time no man of any Conscience or Credit would so much as venture to write things then notoriously known to be contrary to truth by all intelligent persons, especially very often citing eye-witnesses still living, as he doth. There was then no Jesuit at his elbow to prompt him how to set forth his Historie to the advantage of such Papists as should be in their daies, that is, some eight or nine hundred yeares after. Thirdly, Thou canst not say that the Faith of this Age was corrupted in any point, in which Roman Catholicks differ from Protestants, or from any of our many Religions in England. For I have already shewed (N. i.) that the Faith of this Age in all those points agreed with the Faith not onely of the Fourth Age, in which the Scots receiv'd this very Faith, but also with the Faith which was not a hundred yeares after the finishing of the Scripture: at which time
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our old Britains receiv'd this very self-same Faith. That Faith was not corrupted: This was that very Faith, this therefore was not corrupted. Fourthly, That all we have taken out of Bede his Latine or English Copies, is wholly conformable to the Saxon Translation of Bede, made so long agoe by King Alfride, and lately set forth by Abraham Welock a prime Protestant Doct̃or. For it was in all these places diligently conferred with that Translation. Lastly, If thou sayest this Historie is incredible, because it relates so many (to thee) incredible Histories: I must tell thee, that either all ancient Historians and Fathers, who wrote any part of Ecclesiastical History, did notoriously lye, or else the like things happened also in all other Countreys at the times, and near to the times of their first conversion. St. Gregory did write a great while after the conversion of Italy, and yet his Dialogues speak of great wonders. Read also St. Austins most undoubted and most eminent Work of the City of God, in which l. 22. c. 28. he recounts above twenty Miracles done by the intercession of Saints; and addeth, that many Books would not contain their number. Read

St.

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St. Hierome, St. Ambrose, St. Greg. Nazian. St. Athanasius. Read Eusebius, or the Tripartite History of Socrates, Sozomen, and Theodoret: Read Euagrius, Palladius, or Nicephorus, and they all both in East and West tell as incredible Histories and Miracles as any be in Bede. And though possibly some of these things should be false (for to many he adds such proofes as make them undeniable) yet we are hence assured what kind of Stories were then held forth as probable, and never rejeſted by any as containing a confirmation of any doctrine different from the present Faith of that Age. And I would have my Reader know that I relate them so plentifully for this end: and that it may appear what kind of Stories such men as Bede (that is, such as England cannot match) believed to be true in that pure Age, and related to have them believed by Posterity, which Bede and the chiefest of the Fathers would not have done, were they not conformable to the Faith of that Age. And against this Argument, thus taken from these Histories, no Protestant can give so much as any thing like an Answer, for it

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it strikes them dumb. I will no further detain thee (Dear Countreyman) from making that short Journey through this book which may be of so great benefit unto thee, a Journey of a very few hours which may bring thee to the knowledge of ordering thy waies so that by Gods grace (which I desire thee in the beginning most earnestly to implore) thou may'st be conducted safely to the never ending Joies of the Heavenly Country.

Dear Reader, the benefit of this Preface will chiefly be found if thou redest it again after thou hast read the Book it self

Book. 1. Chap. 1, 2, 3, 4.

ENGLANDS old Religion.

FAITHFULLY

Set forth by Venerable Bede, in
his History of the Church of
England: Omitting onely
such things as make not to
this purpose.

The first Book.

Chap. 1, 2, 3. In these Chapters there is nothing to our present purpose: They onely contain the State of Civill affairs in *Britany*.

Chap. 4.

IN the year of our Lords Incarnation 156. *Lucius* King of the *Britans*, wrote to *Eugenius* a holy man, then Pope
B of

The old Britans receive their Faith from the Pope 156,

Englands old Religion B.1.
of the Church of Rome, desiring, that by his appointment he might be made a Christian. Which request being granted him, the Britains received the Faith and kept it sound and undefiled untill *Dioclesians* time.

In the 5. Chapter, nothing to our purpose: It describes onely the Wall made between *England* and *Scotland*.

Chap. 6.

Dioclesian and *Maximian* raising the Tenth Persecution against the Christians, caus'd the Churches to be spoil'd, the Christians to be tormented and kill'd: For ten years it continued burning of Churches, banishing Innocents, murdering

out of *Bedes own words.* C.7.

dering of Martyrs: Among other places *Britany* was at this time honoured with the glory of many holy Martyrs, who constantly dyed in Confession of their Faith.

Chap. 7.

Among others suffered, *St. Alban*, of whom *Fortunatus* Priest in his Book of the *Praise of Virgins*, reckoning up the Martyrs which from all coasts came unto God, saith,

*The fertill Land of Britany brings forth,
Her Proto-Martyr Alban of great worth.*

This *Alban* being yet a Pagan, when the cruell Edicts of the wicked Princes were set forth against the Christians, receiv'd into his house one of the Clergy,

Englands first Martyr for entertaining a Priest in his house.

Amphibal this
holy Priests
Name.

gy, who had fled from the Persecutours, and observing him night and day, to continue in Prayer and Watching, suddenly touch'd with the grace of God, he began to follow the example of his Faith and vertue, and instructed by his wholesome Exhortations, forsaking Idolatry, became a Christian. It came to the ears of the Prince, that this holy Confessour of Christ (whose time was not come that God had assigned for him to suffer) lay hid in *Alban's* house: Whereupon Souldiers were sent to apprehend him, but *St. Alban* apparrelled in his guests and Masters garments, presented himself unto them. When they brought *Alban*, it hapned that the Judge was doing sacrifice unto the Devils, who be-

out of *Bedes own words*. C.7.
beholding him, and incensed with anger for that he feared not to offer himself unto death for his guest; he commanded him to be brought before the Idols. For as much (quoth he) as thou hadst rather convey away the Rebell and Traitor to our gods, than to deliver him up to deserved punishment, what pains he should have suffered, if he had been taken, the same shalt thou undergo, if thou refusest to practise the rites of our Religion. But *St. Alban*, who had voluntarily declared himself a Christian, little heeded the menaces of the Prince, but being throughly guarded with the spiritual armour of Grace, plainly told him, he would not obey his command. I am a Christian (saith he) and I apply my self to Christian duties

Christian
Priest-hood
treason under
Dioclesian.

ties and exercises. I honour and worship the true and living God. These sacrifices which thou offerest to the Devils help not the offerer, but purchase them eternal pains. The Judge hereupon commanded the holy Confessor of God, to be beaten by the Tormentors, but *Alban* in his sufferings was patient and courageous. Then the Judge sentenced him to be beheaded. As he was led to execution, he came to a flood which swiftly ran betwixt him and the place where he was to suffer. The company was great, and the bridge narrow, so that it was likely to be Evening before they could all pass; *Alban* desirous of death, coming to the river side, made his Prayer, and saw forthwith the bottom dry, the water giving

A Miracle.

ving place to him, and to the people to pass over: Which the Executioner seeing (not without the holy inspiration of God) fell down at his feet, and casting from him his sword ready drawn, desired rather to suffer himself than do the Execution. Then came they to a very pleasant hill, worthy to be dedicated by the blood of the blessed Martyr. At the top whereof, *Alban* begg'd of God to give him water, and strait there arose a Spring at his Feet, whereby all perceiv'd that as the River before in obedience to him was dried up, so water was now given at his entreaty. Here this most valiant Martyr being beheaded, received the Crown of life, which God promiseteth to those that love him

A Miracle.

A Miracle.

him. But he who did the Execution had short joy : for his eyes fell upon the ground with the Head of the holy Martyr. There also was beheaded the Souldier, who being called of God, refused to strike the holy Confessor, of whom tis manifest, though he was not Christned in the Font, yet was he baptized in his own blood; and so made worthy to enter heaven. The Judge seeing so many strange and heavenly miracles wrought by this holy martyr, cōmanded the persecution should cease, beginning to honor in the Saints of God their constant and patient suffering death, whereby he thought at first to draw them from the devotion of their Faith. *St. Alban* suffered Martyrdome the 20th. day of *June*
neer

neer the City *Verulam* (now call'd *St. Albans* in *Hartfordshire*) where (after the Christian Church was calm'd) a Church was built of exceeding rich work, and worthy of such a Martyrdom : In which place even to this day are sick persons cured, and many Miracles wrought : Many more suffered in sundry places, who by perfect victory yeilded their Souls to Heaven.

Daily Miracles
at *St. Albans*
about the
middle of the
third Age un-
till the se-
venth Age.

C H A P. 8.

After the storm of this persecution was blown over, the Christians, who in time of danger lay hid in dens and deserts, came forth and shewed themselves abroad, renew'd Churches which were over-
C thrown;

Churches erected to Martyrs about the year, 400.

Holy-days in their Honour.

England prone to novelties.

thrown : founded, built, and drest up new in honour of the holy Martyrs, celebrated holy dayes, consecrated the divine Mysteries, and every where display'd their Ensignes in signe of Victory. This peace continued in the Church of Christ in *Britany* untill the *Arian* Heresie, running through the world, corrupted also with venemous Errours this Island. When by this means Heresie had found an open vent to press over the Ocean into the said Island, soon after all manner of Heresies flowed, in and were received by the Inhabitants, they being men delighting ever to hear novelties, and stedfastly retaining nothing as certain. This Heresie of the *Arians* being discovered and condemned

ned in the Council of *Nice*, did neverthelesse infect not onely other parts of the world, but even the very Churches of the Islands with poisonous Infidelity.

In the 9. Chap. nothing but civill Affairs.

CHAP. 10.

The year of our Lord, 394. This Heretick *Arcadius* raigning, *Pelagius* a *Britan*, disperst the Venom of his faithless Doctrine; holding that a man might live well without the help of Gods grace. This Heretick had the great St. Augustine his adversary whilst he lived.

In the 11. and 12. Chapters nothing but civil Affairs.

CHAP.

Chap. 13.

The Apostle of
Scotland sent
by the Pope of
Rome, an. 423.

In the year 423. the 8th. of
the Emperour *Theodosius* the
yonger, *Palladius* was sent by
Celestine Bishop of the Roman
Church to the *Scots* (who had
receiv'd the Faith of Christ)
to be their Bishop.

In the 14. Chapter nothing.

Chap. 15.

Altars, an. 429

The *English* (then Hea-
thens) sent for out of *Germany*
over run *Britany*. The Priests
are every where slain at the
Altars. The Bishops with
their flock were murdered
with fire and sword, without
regard unto their dignity.

In

In the 16. Chapter, nothing
but civill affairs.

Chap. 17.

A few years before the ar-
rival of the *Saxons* & *English*,
the Pelagian Heresie brought
in by *Agricola*, greatly corrup-
ted the Faith of the *Britans*. But
they being unwilling to re-
ceive this lewd doctrine (blas-
phemous against the grace of
God) and yet unable to resist
the crafty and wicked perswa-
sions of their Adversaries, took
this wholesome Counsel to
seek for ayde from the Bishops
of *France*. A Councel being
call'd, the *French* consulted a-
mong themselves whom they
should send. By the judgment
of all the Apostolical Bishops
Ger-

Germanus Bishop of *Auxerre* *Lupus* was first a Monk in the Abbey of *Lirine*, and thence made Bishop of *Troyes*.

Germanus and *Lupus* were chosen to pass over into *Britany*: Who with great alacrity, receiving the Orders and Commands of the holy Church, put to Sea. Whilst they were under sail, the Devill envying such men should go to the recovery of that People, raised a dangerous tempest. *Germanus* Bishop, feeble of body, through weariness fell a sleep, then *Lupus* and the rest call'd upon him. *Germanus* more constant in the greatness of the danger, invoceth Christ, and taking in the name of the holy Trinity a few sprinkles of water, casteth it into the Sea: Forthwith the rage of the storm breaketh; God being called upon deferred not his help; the enemy is chased away, and they set on land where they desired. A multi-

The miraculous use of Holy water, about 430.

multitude of People assembling received the Priests of God; of whose coming the wicked spirits gave notice, and afterward being expell'd out of the obsess't bodies, at the command of Priests, they declared both the manner of the tempest they raised, and the danger like to have ensued, confessing they were overcome by their merits and command. Upon their arrivall, they filled the Island with their good name, preaching and vertues, and the word of God was taught by them as well in Churches, as in the open streets, and in the Countrey; so that in all places, the found and faithful Catholikes were confirmed, and they that before swayed from truth were reduced. Thus in short time

Devils cast out at the command of Priests about 430.

time, through their authority, vertue and learning, the whole Country was brought under obedience to their Doctrine. The Authors of Heretical error lay lurking all this while, and like the wicked spirits were vext to see the people daily fall from them. At length they undertook to try the matter by open disputation, which being consented to, they come forth richly and sumptuously apparell'd, attended by a number of flatterers, chusing rather to commit their cause to open contest, than seem to the People, whom they had subverted, to have nothing to say in defence thereof. Thither flockt a great number of people with their wives and children. The blessed Priests *German* and *Lupus*,

pus gave their Adversaries leave to speak first, who vainly entertain'd the people with naked words. Then the reverend Bishops poured forth their Eloquence, confirm'd with sacred Texts from the Gospel and Apostles. Thus vanity was convinced, falsehood confuted, and in effect at every objection, their Adversaries were forced to confesse their error, not being able to answer. The people could hardly hold their hands from them, yet shewed they their judgement by their acclamations.

Chap. 18.

This done, a certain Colonel cometh forth, offering them his daughter of ten
D years

Custom of
wearing holy
Relicks.

These Relicks
work miracles.

years old to be cured, who was blinde. They bad him carry her to their Adversaries: but they (their own conscience frightening them from such an enterprise) joyn with the girls Parents, desiring the Priests to doe the cure; who seeing their Adversaries dismaid, made their Prayer. Then *Germanus* full of the holy Ghost, calling upon the blessed Trinity, looseth from his neck a little bag full of *Reliques* of the holy Saints, and in the sight of them all, applyed it to the eyes of the Maid: Whereupon she strait receiv'd her sight, to the great joy of her parents, and the amazement of the people at the Miracle. From that day, the said errors were so rooted out, that

that with most earnest desire, they all imbraced the doctrine of the Bishops. Thus damned falshood being suppress, the Authors confuted, and all mens minds instructed in purity of Faith, they went to *St. Albans*, to give God praise and thanks by him. Where *Germanus* having *Reliques* of the Apostles and divers Martyrs, making his prayer, commanded the Tomb to be opened, with intent there to deposite those precious treasures. thinking it good, that the members of the Saints gotten in divers Countries might be shrin'd together in one Tomb, who like in Merits rejoyced with God in Heaven. Which being done with much honor, he took some of the dust of the place, where the holy Martyrs

Pilgrimages
to Saints bo-
dies Ann. 430.

Inshrining of
Relicks.

Veneration of
Relicks.

Martyrs blood was shed, and carried it away with him, and a great number were that day converted.

Chap. 19.

As they were returning back, it happened (by the Devils procurement) that Saint German by a fall brake his leg, that so by the affliction of the body, the merits of the holy man might be more encreased. Whilest by reason of his weakness he was fain to tarry still in one place, the next house to his lodging was by chance set on fire, which having consumed all neer it, drew nigh where this good man lay. But that the power of God might appear, the fire spoiled

A Miracle.

out of Bedes own words. C.19.

spoiled whatsoever the people sought to save, except what the sick man lying in his bed preserv'd: for in the midst of the raging flames the house, which this weak man kept, remain'd untouch'd, all wondring at the Miracle. Before the Cottage of this poor Prelate lay a multitude of people, without number, some to be cured of the maladies of their souls, others of their bodies. It cannot be exprest what Miracles Christ wrought by his Servant, and what cures this sick man did. In the meantime, suffering no remedy to be applyed unto himself, one night he saw a beautifull young man all in White at his bed side, who stretching forth his hand seemed to lift him up and bid him stand, and from that

Multitude of Miracles.

that houre his pains were a-
swag'd, and he restor'd to
health.

Chap. 20.

About this time the *Saxons*
and *Picts* waged war against
the *Britans*, who fearing they
should not be able to match
them, implored the help of the
holy Bishops, who coming to
the Camp, filled their hearts
with such confidence, as if a
mighty Army had been come
to aide them. This hapned a-
bout the holy time of *Lent*,
which was more devoutly ob-
served, through the presence
of the Priests: In so much as
being instructed by continual
preaching, many of the Coun-
treys were daily Christned, and
the

Lent religious-
ly observed at
the begining of
the fourth Age.

the greatest part of the Army
required Baptism. On *Easter-*
day, they made in the Campe,
the form of a Church, adorn-
ing it with boughes, where
they were solemnly Baptized;
by virtue whereof, they be-
came fervent in Faith, and bold
in hope of Gods strength. The
Enemy having intelligence of
their sober demeanour and
order of their Campe, think-
ing to surprize them (being
unarm'd) and obtain the vi-
ctory, marcht in great speed
towards them. Now the holy-
dayes of *Easter* being past, the
Army goeth fresh from Bap-
tism to their weapons. *S. Ger-*
man making himself their
Captain, pickt forth a choice
Troup of souldiers, placing
them covertly in a Valley,
where it was thought the ene-
my

A miraeulous
Victory.

my would passe, giving them all warning, that as they heard him say, they should all answer the same: Thus suddenly breaking out of Ambush where they lay, the enemy being not aware of them, the Priest of God cryed aloud, thrice together *Alleluja*, all the Troop repeating, answered the same. The eccho from the hills resounded, as though they had been thrice as many: whereat the Enemy was so amaz'd, as though heaven had fought against them: Whereupon with all speed they fled, casting away their weapons, thinking it enough if they could escape with life. The *British* souldiers gathered up the spoiles, and with great joy acknowledg'd God onely to be the giver of that overthrow.

throw. The Island being thus set in good order, the Bishops returned home, to whom God gave a prosperous passage both for their own vertues sake, as also at the Intercession of the blessed Martyr *Alban*.

Intercession of
Saints.

CHAP. 21.

Not long after word was brought out of the same Island that the *Pelagian* Heresie was reviv'd. Again therefore are directed to the Bishop, the entreaty of all the Priests, that he would go through with the Cause of God, which he had taken in hand. So he return'd again (into *Britany*) with *Severus*, who was disciple of the most blessed Father *Lupus*, ordain'd Bishop of *Trevers*, preaching first unto that part of

E Germany

A Miracle.

Bishops and
Priests give
their blessing.Bishops pu-
nish Hereticks

Germany the word of God. In the mean while, the wicked spirits flying about the Island, foretold every where (forced thereunto) that *St. German* was returning: in so much as *Elafius* one of the chief among them, without report of any messenger, hastned to meet the holy men at their arrival, having with him his son, who in the flower of his youth had lost the use of his leg, which was so shrunk, that he could not set his foot upon the ground. The whole Country flockt thither to meet them, where their blessing and divine Doctrine was bestow'd upon the people. They found them as for their Faith as they had left them, onely they found the fault to remain in some few, those they sought after,

after, and finding them, condemn'd them. This done *Elafius* fell down at the feet of the Bishops, offering them his son, whose sad case needed no prayers to crave relief. Forthwith *St. German* taking the young man to him, felt his knee, and with his blessed hand searcht through all the affected place, and at his touch each part received health, and the sinews return'd to their natural course, so that in sight of them all he was restored to his Father. The people were all astonished at the strangeness of the miracle, and the Catholike Faith thereby confirm'd. After this, he preacht to the people to exterminate the said Heresie, and all assenting, the Authours were expell'd the Island, and delivered unto

E 2 the

Catholike
Faith confir-
med by mi-
racle.

the Priests to be carried thence, that by this punishment the Countrey might be rid of them and their Heresies. Hence it came to pass, that in those places, the Faith for a long time remain'd sound. Not long after *Germanus* deceased at *Ravenna*; his corps was convey'd to his own Church with an honourable train, not without miracles wrought by the way.

Miracles at St.
Germanus body
see this holy
Bishops life in
Surius July 30.

In the 22. Chapter nothing but civil affairs.

Chap. 23.

In the year of our Lord, 582 the 10. of the Emperour *Maurice*; *Gregory*, a man most renown'd for deeds and learning, was made Bishop of the *Roman*

The English
receive the
Faith from
Monks sent
from the Pope
An. 582.

out of *Bedes own words*. C. 23.

Roman & Apostolike see, which he govern'd 13. years seven months and ten dayes. The Year 150. after the coming of the *English* into *Britany*, this Pope being mov'd by divine inspiration thereunto, sent the servant of God *Augustine* with many other Monks, fearing God, to preach to the *English Nation*. But being on the way, and terrified with the apprehension of the journey, they sent *Augustine* back to the Pope (whom he had there appointed Bishop, if they were receiv'd) humbly entreating him that they might not proceed: but he exhorted them by letters, that putting their trust in God, they would go on in their good purpose.

Gregory, the servant of the servants of God, &c. Let not the

Good works
for hope of re-
ward.

Abbots

the hardship of the journey daunt you, &c. Assuring your selves, that after your great labour, eternal reward shall follow. Be in all points obedient unto Augustine, whom I have sent back unto you, and appointed to be your Abbot, knowing it shall much profit your souls, what you do in obedience to him. God defend you with his grace, and grant me to see the fruit of your labours in Heaven; as also that since I cannot work my self with you, I may enjoy part of your reward, for the good will I have to labor, God keep you in health my dearly beloved children.

In the 24. Chapter, nothing but a letter of the Popes recommending *Augustine* to the Bishop of *Arles* in his going for *Britany*.

Chap.

Chap. 25.

Augustine being thus encouraged by *St. Gregory*, return'd to preach the word of God with the servants of Christ, which were with him, and arrived in *Britany*. He and his company in number about forty, landing in the Isle of *Thanet* in *Kent*, sent word to King *Ethelbert*, that they came from *Rome*, and brought him very good news, viz. that such as follow'd and obey'd their Doctrine, should enjoy an everlasting kingdome in Heaven. The King hearing this, gave command they should abide there, and have all things necessary afforded them, untill they heard further from him. Now the know.

knowledge of Christian Religion was come before unto him, he having married a Christian Lady out of *France*, call'd *Bertha*; upon condition that it should be lawfull for her and the Bishop that came to assist her to keep their Faith and Religion. A few dayes after, the King came into the Island, and seating himself without in the open ayre, sent for *Augustine* and his companions: He would not suffer them to come unto him in any house, least if he or his were skilfull in Sorcery, they might prevaile against him. But they came to him not with weapons of the Devil, but endowed with the strength of God, carrying before them in lieu of a Banner, a Crosse of silver, and the Image of our Saviour

Saviour painted in a Table: Crosses, images enter with our Faith and destroy Idolatry. and singing of Litanies, they pray'd both for themselves and those for whose sake they came. And sitting down (as the King commanded them) they preacht unto him and his attendants the word of life. The King replyed. *Your words and promises are fair, yet because strange and unknown to me, I cannot assent unto them, leaving the Religion wherein both I and my people have been so long bred up; but seeing you are come so far to impart unto us such knowledge as you hold to be good and true, we will receive you, and minister to you all such things as be necessary for to maintain you: and we are consenting, that you gain by your Preaching as many as you can to your Profession.* Then he allowed them a place
F in

The manner
of Processions.

The ancient
custome of Al-
lelujah in the
Church.

in the City of *Canterbury*, the head City of his Dominions, providing them what was needfull, and freely permitting them to Preach. It is said as they drew nigh the City, having the Cross and Image of our Saviour, carried (as the manner was) they sung all in one tune, this Prayer following. *We beseech thee, O Lord, for thy great mercy, that thy fury and anger may be taken from this City, and from thy holy house, because we have sinn'd, Allelujah.*

CHAP. 26.

Being entred, they began to hold forth the very Apostolike order of living, as in the Primitive Church, serving God in continuall Prayer, Watch-
ing

out of Bedes own words. C.26.

ing and Fasting, Preaching the Word of Life, despising the allurements of this world, as things none of theirs, taking of them whom they instructed so much onely as might supply their wants, living according as they taught, and being ready to suffer death in the defence of the Truth they publisht. Hence it came to passe, that many believ'd, and were baptiz'd, marveling much at the simplicity of their innocent life, and sweetness of heavenly Doctrine. There was at the East end of the City a Church built in honour of *St. Martin*, made whilest the Romans were in *Britany*, in which the Queen, a Christian, used to pray: Thither they went to Church, and began there first to sing Service, say

Our Apostles
addicted to
watching, fast-
ing, voluntary
poverty.

A Church de-
dicated to *St.*
Martin, where
they say Mass;

F 2 Mass,

Mass, Pray, Teach and Christen, till the King being converted to the Faith, they receiv'd ample license to Preach where they would, and either to build new or repair old Churches. And it was not long before the King himself much delighted with their purity of life, and example of godly conversation, and by their sweet promises, which they prov'd to be true by working many Miracles, believ'd and were baptiz'd. Then the People daily more and more resorted to their Sermons, and renouncing Heathenish Rites, joyn'd themselves to the unity of the Holy Church. The King also appointed them a place and Seat befitting their Calling, in his head City of *Canterbury*, giving them necessary

Our Apostles
workers of many
Miracles in
proof of their
doctrine.

S. Gregory in a
letter to the Bi-
shop of *Alex-
andria*, writes
how above ten
thousand were
there Christ-
nized on Christ-
mas day.

out of Bedes own words. C.27.
cessary possessions for their
maintenance.

Chap. 27.

After this, the man of God *Augustine*, came to *Arles*, where by *Etherius* Archbishop of that City, he was ordain'd Archbishop of the *English*, according as *St. Gregory* had commanded, and returning into *Britany*, he sent *Laurence*, Priest, and *Peter*, Monk, to *Rome*, to make relation to *St. Gregory*, that the *English* had receiv'd the Faith, and he made their Bishop; he also requir'd his Answer to certain Queries. Pope *Gregories* answer to *Augustines* first demand. For as much as you being brought up under Monasticall rule, must not live apart from your Clergy,

Our Apostle a
Monk.

First Christi-
an Clergy Re-
gular.

Chastity of
them that took
orders.

Mafs in chief
parts of Chri-
stendome.

gy, in the Church of the *Eng-
lish*, which is but newly en-
tered upon the Faith of Christ;
you must follow the prescript
and form of life which was
us'd in the Primitive Church
among the Fathers, for there
was none among them that
said, that to be his own which
he possessed, but all was in
common. And if there be any
of the Clergy, who having not
yet receiv'd holy Orders, can-
not live chaste; they may
take Wives and have their sti-
pend allowed them apart
from the rest. *Augustines* se-
cond Demand: Whereas
there is but one Faith, why be
there so many sundry customs
of the Churches; and one cu-
stome of *Masses* observ'd in the
holy *Roman* Church, and ano-
ther in *France*. *Gregories* An-
swer

swer: You knew the custome
of the Church of *Rome*, where-
in you were brought up; but
if you have found any thing, be
it in the Church of *Rome*,
France, or elsewhere, that may
please God more, I am content
that you choose it, planting in
the *English* Church (which is
but lately come to the Faith)
the best orders you can gather
from them all. *Augustines*
ninth question concerns illu-
sions in Dreams, whither such
things hapning, a Lay-man
may receive the body of
Christ, or a Priest say Mafs. *Mafs*
Another of his questions is
whether and when Children
are to be Baptiz'd. *Gregories*
Answer is, that in necessity *Baptizing*
they are presently to be Bap- *Infants*.
tized.

Chapter 28. nothing but a Letter from the Pope to the Archbishop of Arles to assist *Augustine*.

Chap. 29.

The same Pope (for as much as *Augustine* had advertised him that there was a great harvest and but few labourers) sent him more Preachers, of which the chiefeſt were *Mellitus*, *Rufinianus*, *Iustus*, *Paulinus*. By these he sent such things as were necessary for the Furniture and Ministry of the Church, as holy Vessels, Altar-Cloths, Church stuffe, apparrell for Priests and Clergie, with Reliques of the holy Apostles and Martyrs, and Books,

Church
stuffe
re.
Liks.

Books. He sent him a Pall, ^{The use of the} and by letters instructed him ^{Pall.} what order to hold in making Bishops throughout *Britany*. *Gregories Letter*. To his most Reverend and holy Brother, *Augustine*, the servant of the servants of God. Since by the goodness of God, and your industry, the new Church of the English is brought unto the Faith of Christ, we grant unto you, the use of the Pall, to wear when you say Mass, ^{Saying of Mass} and we give way, that you ordain Twelve Bishops under your jurisdiction, but so, that the Bishop of London be henceforth consecrated by his own Synod, and receive his Pall from this holy and Apostolike See; wherein I by the Authority of God do now serve. Also our will is, that you send a Bishop to York, to whom we intend to give a Pall: To you ^{How our Bishops depended on Rome in their investiture.} shall

The Primacie
of Canterbury
in England in-
stituted by the
Pope, and not
by the King.
Ann. 690,

shall be subject, not onely the Bi-
shops you make, or he of Yorke,
but all the Priests of Britany, to
the end that by your manner of
life, they may receive a pattern
both to believe and live well.

Note, that the Pall (where-
with the Pope invests
Metropolitans) is a
shoulder-piece imbroid-
ered with Crosses made
not of fine linnen, as the
High-Priests was, *Exod.*
28. but of fine sheeps
wool, to minde them
of Christs carrying the
lost sheep on his Shoul-
ders. It was first laid
on St. Peters shrine, and
given to them thence.

Chap.

out of Bedes own words. C.30.

Chap. 30.

The holy Father, Gregory,
sent letters to *Mellitus*, shew-
ing how earnestly he thirsted
the good of our Countrey.
Unto his dearly beloved Son,
Mellitus, Abbot. Gregory, the Abbots
servant of the servants of God.
When God shall bring you to
our Brother, *Augustine*, tell him
with serious deliberation, I
thought fit, that not the Tem-
ples, but the Idols in them be
broken, that holy Water be
made and sprinkled about the
said Temples, Altars erected,
Reliques plac'd. It may be al-
low'd, that in Dedications or
Birth-dayes of Martyrs, whose
Reliques are there reserv'd, the
people make them bowers,

Holy Water,
Altars, Relicks
Birth-dayes of
Martyrs.

G 2 Feast-

Chap. 31.

Our Apostle
endowed with
the grace of
Miracles.

About this time, Gregory, wrote to *Augustine* concerning such Miracles as he knew done by him, wishing him not to run hazard of vain glory, by the great number of them. I know (saith he) dear brother, it hath pleased God to shew by thee great Miracles among the people, whom by thee he hath called to the Faith. Thou hast cause to joy that by the means thereof, the English mens souls are won to the Faith: but thou oughtest to fear, lest by the said Miracles, thou by outward praise be puffed up, &c.

Chap.

Chap. 32.

Contains the Letter of Pope Gregory to King *Ethelbert*, with Presents, and the blessing of St. Peter. The Pope imparts the blessing of S. Peter

Chap. 33.

Augustine being now Bishop, obtain'd an old Church, Christ-church in Canterbury antiently of the Romans, and Dedicated it to the Name of our saviour, making it a perpetual Seat for him and his Successors. Not far Eastward of the City, he built a Monastery, Monasteries and Churches in honour of Saints. to the which King *Ethelbert* (through his advice) new built a Church to the honour of the Sts. Peter and Paul, enriching it with sundry gifts. *Laurence* his Successor consecrated it. Churches consecrated.
The

The first Ab-
bot shines
with Miracles.

The first Abbot thereof, was one *Peter* a Priest, who being cast away at Sea, and by the Inhabitants buried after a homely manner: Our Lord intending to have it known, how worthy a man he was, caus'd to appear every night a light from Heaven over the place where he was buried: The Inhabitants gathering hereby that he was some holy man, remov'd his body thence, burying it honourably in the town of *Bullen* in *France*.

In the 34. Chapter, nothing but civil affairs.

The

The Second Book.

Chap. I.

IN the year 605. holy Pope *Gregory* having govern'd ^{An. 605.} most gloriously the See of the *Roman* & Apostolike Church, departed this life, to an everlasting seat in Heaven. He converted our *English Nation* from the power of *Sathan*, to the Faith of Christ; whom we may well, & also must call our *Apostle*. For as soon as he was High Bishop over the whole world, and appointed Governor of the Churches newly converted; he made our Nation the Church of Christ, which till then had been the bondslave of Idols: so that we may

The Pope styled Bishop of the whole world.

This Pope our Apostle.

2 Cor. v. 2.

First a Monk
of Eminent
Sanctity.

may truly make good the saying of the Apostle, that although he were not an Apostle to others, yet to us he was, *for the seale of his Apostleship we are in the Lord.* Laying aside his worldly Nobility by special grace from God, he turn'd it to the purchasing of eternal glory in Heaven. Putting off his secular habit, he betook himself unto a Monastery, where he liv'd in that perfection, that (as he was wont to witnesse with tears) all transitory things became subject to him, undervaluing the world, and thinking on nothing but heavenly things; and though immur'd in an earthly body, by contemplation, he surpass'd the natural bounds of flesh, loving death as an entrance unto life. All this he telleth of himself,

self, not boasting of his increase in virtue, but rather lamenting the want and decay thereof. He swarv'd not from Monastical perfection, by any occasion or trouble of his Ecclesiastical charge. His House was like a well ordered Monastery; for although he was taken thence, and made Bishop, and ordain'd to the Ministry of the Altar, and sent Legat from the See Apostolike to *Constantinople*; yet he never intermitted his wonted course of life, but had with him Religious of the Monastery, for the better keeping regular observance, that by their example, he might be fastned as with a strong Anchor to the pleasant port of prayer, strengthening his soul by daily reading and conferring with
H them.

Then made
Priest and the
Popes Legat at
Constantinople.

them. Whereas other Bishops took pains in building Churches and beautifying the same with gold and silver, he altogether was employ'd in gaining souls. What money he had he carefully distributed among the poor: He made our Nation by Preachers sent hither, partakers of eternal liberty. This holy Pope, ordain'd that in the Chappel of the blessed Apostles *Peter and Paul*, Masses should be said at their Bodies. To the Canon of the Masse, he added these words (which still appear in our Mass) *dispose our dayes in peace; free us from eternal damnation, and number us in the flock of thine Elect*. He was buried in *S. Peters Church* before the Vestrie. Tis reported that seeing, *British children* sold at *Rome*, he inquired

Masses at the
bodies of Saints

The least addition of the
Mass, observed
by Antiquity,
but the first use
of the Mass it
self is too ancient
to be observed,
as begun by the
Apostles.

out of Bedes own words. C.1.

red what was the name of that nation, they told him, they were called *Angels or English*, with good reason (quoth he) for they have an Angels face, and it is fitting they should be inheritors with the Angels in Heaven. Then he ask't the Name of the Province, the Merchants said, they were called *Deïres*, they may so (quoth he) for they shall be delivered from the Ire (or anger) of God, and call'd to the mercy of *Jesus Christ*. Then he asked the Kings Name; they answered, his Name was *Alle*, *St. Gregory* alluding to his Name said, *Alleluja* must be sung in that Princes Dominions. Hereupon he besought the Bishop of the *Roman Apostolike See* (for he was not then Bishop thereof) to send into *Britany* Mi-

S. Gregory his
zeal for our
conversion.

nisters of the Word for their conversion, offering himself ready for that work, if so it had pleas'd the Apostolick Pope: but the Citizens of *Rome*, would not let him goe so far from them. Afterwards being *Pope*, he accomplisht this good work, so long desired, sending thither divers Preachers, he himself helping at home by Prayer and wholesome instructions.

Chap. 2.

About this time *Augustine* call'd together the Bishops and Doctours of the greatest Province, which was of the *Britans*, perswading them (as a Brother) to Catholick unity, and to hold communion with him: For as yet they kept not
Easter

This Synod was held in *Worcestershire*, at a place called *Augustines Oke*.

Easter Sunday in due time, but from the 14. to the 20. Moon. They used also many other things contrary to the Unity of the Church: which being shew'd unto them, and that neither for entreaty, nor rebukes of *Augustine*, they would assent, preferring their own traditions before all other Churches, which through the whole world agreed with them: This Father said unto them; let us pray to God that he will vouchsafe to signifie unto us by some heavenly sign, which tradition is to be followed: Let some sick body be brought, and by whose prayers he shall be healed, let his Faith be believed. His Adversaries granting unto it, there was brought forth a blinde man, who first presented

The Roman Tradition confirmed by miracle.

ted to the *British* Priests, when by them he was not cured, *Saint Augustine* on his knees besought our Lord to restore sight unto him, that so his grace might be enkindled in the hearts of many; and forthwith the blind-man saw, and *Augustine* was held of the people as the true Teacher. For all this, they assembled a second, and greater Synod, to which (tis said) seven *British* or *Welch* Bishops came with many learned men, especially from the chiefest Monastery of *Bangor*, whereof *Dinnoch* was Abbot. All these openly refusing subjection to *Augustine*, he said to them. *Although* (deare brethren) *in many points you do contrary to us, or rather contrary to the custome of the Universall Church; yet if you will in these things*

Abbots

things agree with us, viz. To celebrate Easter in due time, to administer baptism according to the manner of the holy Roman and Apostolike Church, preaching with us the word of the Lord, to this English Nation: All your other Ceremonies, Rites, Observances and Customs, though contrary to ours, we will willingly bear with. But they replied, they would doe none of these things, nor hold him for their Archbishop: Whereupon the man of God, *Augustine*, threateningly prophesied, that since they waved peace with their brethren, they should have war from their enemies; and since they refused to preach the word of Life to the English Nation, by their hands they should suffer death. Which in all points came to passe (as he had foretold). For

Edilfrid

Division from
the Church of
Rome.

The ruin of
the Authors
thereof pro-
phesied:

The prophesie
made good
from heaven.

Multitude of
Monks among
the Britans,
though con-
verted 156.

After Schism,
their Faith and
Prayers avail-
ed not,

Edilfrid, that valiant King of the *English*, raising a mighty Army, made a great slaughter of this wicked people: For being about to give battel, perceiving their Priests met together, to pray for their Soldiers: he asked, who they were, and to what end they met there. Most of them were of the Monastery of *Bangor* (in *Wales*) where such a number of Monks are said to have been, that their Monastery divided into seven parts with their Prelats; no one of them had fewer than 300. Most of these having fasted three dayes, met at the Camp to pray. King *Edilfrid* understanding the cause of their convening, If (quoth he) *they invoke their God against us, they fight against us, though they bear no Arms.*

Arms. Whereupon he commanded the charge to be made upon them, and in the end, though with losse, he quite ruined the other Troops of this wicked Army. They say there perisht in that battle about 1200 of those that were assembled to pray; and so was accomplished the Prophecie of *Augustine*, the holy Bishop.

Note, That these *Welch* Bishops, living in the Faith, receiv'd from Pope *Eleutherius*, An. 156. (as was said B.1. c.4.) did not pretend any cause of division from *Augustines* Doctrine, about Mass, use of the Crosse, and Images; worship of
1 Saints

Saints and Relicks, or any other point wherein we and Protestants differ. A demonstrative argument, that none of these things brought in by *Augustine* were contrary to what was delivered to the *Britans*, not a full hundred years after the Apostles time: So that as long as *Augustines* Religion was kept in *England*, the Apostles Religion was kept.

Chap. 3.

An. 604

Augustine ordain'd two Bishops, *Mellitus* & *Justus*; *Mellitus* he sent to preach to the Province of the *East Saxons*, whose

whose chief City is *London*: As soon as the Province by *Mellitus* preaching had receiv'd the word of Truth, King *Ethelbert* built *St. Pauls* Church in *London*, where *Mellitus* and his successors ever after were to hold their Bishops Seat. *Justus* was ordain'd by him Bishop of *Rocheſter* in *Kent*, where *Ethelbert* built *St. Andrew* the Apostles Church. After this, the dearly beloved Father in God, *Augustine* dyed, and his body was laid by the Church of the Apostles, *Peter* and *Paul* in *Canterbury*, which (after it was finiſht) was brought in and honourably buried in the North-part thereof, where also were interred the bodies of all the Archbishops following, as long as there was room. This Church hath an Altar in it, de-

I 2 dicated

The Antiquity
of *St. Pauls*
in *London*.

Also of *St. Andrew*
at *Rocheſter*.

Dedication of
Altars to Saints

dedicated to the honour of St. Gregory Pope, at which Altar, every Saturday the Commemoration of these departed Bishops is celebrated by the Priest of the place.

Commemora-
tion of the
dead at the Al-
tar.

Upon St. *Augustines* Tomb
is written,

Our Apostles
gift of mira-
cles, witnessed
in his very E-
pitaph.

*Here resteth Augustine the
first Archbishop of Canterbury,
who being sent hither, by blessed
Gregory, Bishop; and by work-
ing of Miracles, supported by
God, brought King Ethelbert
and his People from Idolatry to
the Faith of Christ: He dyed the
26. of May.*

CHAP. 4.

Laurence succeeded him in
the Bishoprick, whom *Angu-
stine*, yet living, ordain'd, least
after his death the State of the
Church

Church rude as yet, and new-
ly converted, might have wa-
vered and faln, if it had lackt a
Pastour and guide never so lit-
tle. Wherein he followed the
example of the first Pastour of
the Church, the most blessed
Prince of the Apostles, *Peter*;
who having laid at *Rome*, the
foundation of Christs Church,
consecrated *Clement* his Coad-
jutor and Successor. *Laurence* seeing the ground-work
of his Church to enlarge,
which was well and through-
ly laid, endeavoured to raise
the same to a perfect height, by
frequent exhortations and
continual example of pious
works: He earnestly laboured
as a true Shepherd, not onely
for the modern Church of the
English, but also for the
Church of the old Inhabitants
of

St. Peter first
Pastor of the
Church and
Prince of the
Apostles.

of Britany and Scots in Ireland, whose profession as soon as he knew to be lesse Ecclesiastical, and not well ordered in many points, especially about *Easter*, they not celebrating it in due time: He wrote unto them, beseeching them to receive and keep the society of Catholike observance with the Church of Christ, spread over the whole world.

Conformity to be held with that Church which is spread over the whole world.

Apostles sent all the world over by the Pope.

To our dearest brethren the Bishops and Abbots in Scotland Laurence, Mellitus, &c. When the See Apostolike (according to the usuall manner of sending to all parts of the world) directed us hither to preach the word of God. We, &c. About this time Mellitus Bishop of London went to Rome for advice of the Apostolike Pope Boniface, and for necessary causes of the *English Church*.

Church. This Pope call'd a Council of Bishops to appoint some order concerning the life of Monks. Mellitus fate among them, to the end, that what there was legally decreed, he confirming, might bring with him to the *English Church*, as precepts and rules to be observed. He brought also letters from the Pope to Laurence Archbishop, to the Clergy and the King. This Pope cleansed the Temple *Pantheon*, converting it into a Church in honour of our Lady and the Martyrs.

Recourse to the Pope in Ecclesiastical affairs.

Our English Authors say Mellitus his going was to obtain privileges for *Westminster Abbey* then built.

Decrees of Councils to be follow'd as sure rules.

A Church dedicated to our

Lady, and all Martyrs, which yet is to be seen at *Rome*, and whether were brought (saith *Spondan*) the Reliques of many Martyrs, from places without the City.

Chap. 5.

In the year 613. Ethelbert, King

Persecutors of
this Faith pu-
nished.

Saying of Mass

King of *Kent*, after he had reigned six and fifty years, entered into eternal blisse, the one and twentieth year, after he had receiv'd the Faith, and was interr'd in *St. Martins* Porch, within the Church of the blessed Apostles *Peter* and *Paul*. *Edbald* his son much harm'd the tender sprigs of the Church: but Gods scourge was not wanting, for both an unclean spirit, and a frenzie posselt him: Moreover the death of *Sabereth*, King of the *East Saxons* and Nephew to *Ethelbert* much encreased the persecution of the Church, who going hence, to the everlasting kingdome left three sons, who all fell to Idolatry. These Princes seeing the Bishop in the Church, after he had said Mass, giving to the people

people the Sacrament, said unto him: *Why dost thou not give us also of that white bread?* To whom he answered. *If you will be waisht in that wholesome Font wherein your Father was, you may also eat of this blessed bread, but if you contemn the laver of life, you may not taste the bread of life.* Hereupon the King commanded *Mellitus* and all his company to depart the Realm: so he and *Iustus* went over into *France*.

Communion
under one
kinde.

Chap. 6.

Laurence the Archbishop being now ready to forsake *Britany*, and follow *Mellitus* and *Iustus*, commanded the night before he was to go, that his bed should be laid in the *Saints Peter and Pauls Church*,
K where

*S. Peter prince
of the Apostles.
He owns his
Successors (the
Popes) deeds.*

where after many prayers and tears powr'd out to God for the State of the Church, the blessed Prince of the Apostles appearing in his sleep unto him, scourged him a good while; and with Apostolicall Authority, asked him, *Why he meant to forsake the flock which he himself had committed unto him? and to what Shepheard running now away, he would leave the sheep of Christ beset with ravening Wolves?* By these stripes and the words of *St. Peter, Laurence*, the servant of God, imboldned, came and presented himself to the King, and throwing open his garment, shew'd him how pittingly he had been beaten. When the King (all amazed) demanded, who durst inflict such stripes upon a man of his dignity;

out of Bedes own words. C. 6.

dignity; when he understood it was for his salvation, and that by the Apostle of Christ, he became afraid, and abandoning the worship of Idols, and his unlawfull wedlock, embraced the Faith of Christ, and was baptized, promoting the good of the Church to the utmost of his power. He call'd home *Mellitus* and *Justus*, commanding them to return to their Churches, and instruct their flock. Thus the King with all his Subjects from that day that he was converted, submitted himself to the Precepts of God. He built a Church in honour of our *Lady* the blessed Mother of God, within the Abbey of *St. Peter Prince of the Apostles*, which *Mellitus* hollowed.

*The miraculous effect of
St. Peters apparition.*

*A Church in
honour of our
Lady.*

*St. Peter
Prince of the
Apostles.*

Chap.

Chap. 7.

Relates, How the holy Archbishop *Laurence* departing hence to heaven, his body was buried in the Abbey-Church of *St. Peter*, the Apostle. *Mellitus* (of *London*) succeeded in the See of *Canterbury*, the third after *Augustine*, who by birth was noble, but nobler by his singular virtue. It chanced that the City of *Canterbury* was set on fire, and great part consum'd, and the raging flames drew nigh to the house, where *Mellitus* lay sick of the Gout; but putting his confidence in God, he commanded them to carry him out to meet the flames. Now where it most raged was at the crowned martyrs; The sick man being brought

Our Primates
of England will
work miracles.

out of Bedes own words. C.8.

brought thither, repress with his prayers those flames, which no power of man could quench: Having govern'd the Church five years, he pass'd to Heaven.

A place (it seems) dedicated to the crowned Martyrs.

Chap. 8.

Justus succeeded *Mellitus* in the Bishoprick; who having receiv'd authority from *Pope Bonifacius* to ordain Bishops, consecrated *Romanus* Bishop.

Authority of ordaining Bishops from the Pope.

The Popes Letter to *Justus*.

To our dearest beloved brother, *Justus*: How piously and earnestly you have laboured for the Gospel of Christ, the perfection and end of your doings fully declare, &c. We understand you have brought the King to the belief, and instructed him in the undoubted Faith. We have sent you

Note, Mr. Baxter, how unlike the Pope then seem'd to an Antichrist.

Our Primats
invested with
the Pall by the
Pope.

*you a Pall, which we give you
leave to use onely in celebrating
the holy mysteries granting you
the ordaining of Bishops, as oc-
casion shall require, that so the
Gospel of Christ may by the prea-
ching of many be dilated, &c.
Having regard to the Authority
received from the See Apostolike,
set this our reward towards the
gaining of souls.*

Chap. 9.

About this time, the King
and People of Northumberland
receiv'd the Faith, by the prea-
ching of *Paulinus*. The occa-
sion was this. King *Edwin* de-
sirous to marry *Edilburge* the
King of *Kents* Daughter, sent
his Embassadors to effect it:
but they made answer, that it
was not lawfull for a Christian
to

to be married to a Pagan, least
the Faith and Sacrament of
the King of Heaven might be-
come prophan'd. Hereupon
the King entred covenant, to
do nothing contrary to the
Christian Faith this *Virgin*
profest; but gave way that she
and all the Priests and servants
with her, should keep and ob-
serve after the Christian man-
ner their Faith and Religion.
Paulinus Bishop came along
with her, to confirm her and
her attendants, whom, that
they might not be polluted by
conversing with Pagans, he
daily strengthened by exhorta-
tions, and administering the
blessed Sacrament unto them,
labouring earnestly to keep
them that came with him
from falling, and endeavour-
ing by preaching to reconcile
others

The Northumbers miraculously converted.

Baptizing Infants.

others. In the same Chapter is mentioned how *Paulinus* obtain'd by his Prayers that the Queen was safely delivered, and that the King might obtain a victory against the *West Saxons*: Whereupon renouncing Idols, he granted that Bishop *Paulin* should Christen his Daughter, who born at *Easter* was Christned at *Whitson-tide* with twelve others of the Kings Court: yet for himself the King took longer time to deliberate.

Chap. 10.

Relates How *Edwin* receiv'd letters from *Bonifacius* Bishop of the See Apostolike, exhorting him to the Faith: wherein are these words; *We have thought good to extend our priestly*

Note, Mr. Baxter how unlike the Pope them seem'd to Antichrist.

out of Bedes own words. C. 11.

Priestly care and duty in proposing unto you the rich magazin of our Christian belief, &c. We exhort you in all affection, to abandon Idols, and to detest the worship of them, &c. Knowing how great an offence they commit that worship them, &c. It behoves you to receive the signe of that Crosse, by which mankinde was redeem'd. I send you the blessing of St. Peter, your Protector, Prince of the Apostles.

The Pope an enemy to Idol worship.

St. Peter styled Prince of the Apostles and our Protector. His blessing sent from the Pope.

Chap. 11.

The holy and Apostolike Pope, *Bonifacius*, sent letters from Rome to Queen *Edilburge* wife to King *Edwin*.

To Queen *Edilburge* his dear daughter, &c. My heart rejoiceth for the benefit of the Lord unto you, having vouchsaf'd to

The Pope still solicitous to further our conversion;

L

en-

St. Peter styled
chiefest and
Prince of the
Apostles, and
our Protector.

enkindle in you the right Religion, &c. We understand you shine forth in good works. Wherefore as it becometh a Father, we send unto you as our Daughter in Christ, exhorting you not to delay calling upon your Husband, till he also be conjoyned with you in the number of Christians: And our Fatherly love requires that you declare unto us, what the power of God shall work in his and his subjects conversion, that so we may render due thanks to God, and to St. Peter, chiefest of the Apostles. We send you the blessing of St. Peter your Protector, and prince of the Apostles.

Chap. 12.

The summe of this Chapter briefly is, That by a vision from Heaven

Heaven King Edwin is forced to receive the Faith: for being put to flight by King Edilfrid, after a world of shifts, he findes entertainment with King Redwall, who notwithstanding at the threats of Edilfrid resolved to deliver him up to his enemies. Edwin, having secret intelligence thereof, and being greatly perplext in mind, in the depth of the night, saw an unknown man come to him, telling him, that he knew well the cause of his grief; and that he would ease him of it, and make him King and Conquerour of his Enemies, and that in power he should surpasse all his Progenitours, and all the Kings of the English. Lastly, He told him, that he would give him more profitable Counsel for

L 2. his

The Faith then
taught com-
mended from
Heaven.

his soules health, than any of his Predecessours ever had, so that he would promise to hearken thereunto. All which he joyfully promised. Then this stranger laid his right hand upon *Edwins* head, saying: *When these things shall happen remember this our discourse, and perform your promise;* so he vanished that *Edwin* perceived it was no man. In the morning he understood that King *Redwall* had changed his minde of betraying him into a purpose of giving him an Army to restore him, whereby he conquered King *Edilfrid*. In this battel King *Redwals* son was slain, and so besides the recovery of his own Kingdome, he was made Heir apparent to King *Redwall*. For all this, he still remain'd slack to embrace
our

our Faith, though *Paulin* earnestly preacht the word of God unto him. Yet he us'd to retire himself, to think what *Religion* was best: Once as he was in this retirement, *Paulin* entring the Palace, and (as if he had known in spirit what vision the King in his banishment had received) coming to him, he laid his right hand upon his Head, asking him, *Whether he remembred that signe or no?* The King trembling for fear, would have fallen down at *Paulins* feet; but he lifting him up, said: *You have escaped the hands of your Enemies, you have obtained the height of sovereignty, be now mindfull of the last thing you promised, and defer it no longer.*

I would those of our Country would imitate this Prince.

Paulin knows what is in the Kings breast.

Chap. 13.

The King hearing these words, answered, he was bound to receive the Faith, which *Paulin* Preacht : But yet he desired to confer thereof with the Nobility and Peers of his Realm : whereunto *Paulin* assenting : the Assembly is call'd, the abandoning of Idolatry resolv'd upon ; *Coify*, Chief Priest of the false gods offers himself to be the first to demolish them : so clad in Armour, and mounted on the Kings horse, he casts a spear at the Idol, commanding the Idolatrous Altars to be fired ; which was performed.

Chap.

Chap. 14.

King *Edwin* with all the Nobility and most of the Commons received the Faith, and were Baptiz'd on *Easter-day*, *An. 627*, in Saint *Peters* Church at *York*, which he had set up of wood, whilest he was Catechiz'd. Here the King assigned a Bishops See for *Paulin*, at whose request he built a large Cathedral, enclosing that of Wood, where he had been Baptiz'd. *Paulin* henceforth preacht the word of God continually, and they believ'd him, and were Christ'ned : And the fervour of Faith, and desire of holy Baptism was so great, that he was staid at Court 36. dayes, busied in catechizing, and instructing the people

people in the Faith of Christ. In the Countrey of the *Deiri*, he baptiz'd in the 'floud *Swale*, for as yet, there could not be built Oratories, Fonts, or Baptisteries: Yet was there built a great Church in the planes called *Downs*, which the Pagans that slew King *Edwin* burnt; but the Altar escaped the fire, being of stone, and is kept in the Monastery of the reverend Abbot *Trumvulfe*.

Altars of stone.

Monasteries,
Abbots.

Chap. 15.

King *Edwins* zeal and devotion was so great towards the Christian Faith, that he perswaded *Carpwell*, King of the *East English*, to leave the vain superstition of Idols, and with his whole Realm to embrace the true Faith, and receive the Sacra-

out of Bedes own words. C. 16.

Sacrament of Christs Church. King *Redwa's* *Carpwels* Father was Christned before in *Kent*, but he was quickly seduced again by his Wife. He seem'd to serve both Christ and his false Gods; for in one Temple, he erected an Altar for the Sacrifice of Christ, and another for his Idols. *Felix* Bishop, and a holy Preacher, being sent by *Honorius* Archbishop, to preach the Word of God to the *East-English*, found plenty of fruit, and encrease of Believers; for he brought the whole Province unto the Faith.

Altars, sacrifice

Chap. 16.

Relates, How *Panlin* the Bishop preaching the word of God in the Province of *Lindesi*, built a Church in the chief

M

City

Miracles
wrought at
certain places.

City, where every year some
miraculous Cures were
wrought.

Chap. 17.

A Pall sent by
the Pope, who
still investeth
our Archbi-
shops.

*Relates, How Honorius (Ro-
nifacius his Succellor) was Bi-
shop of Rome, and sate in the
See Apostolick: who under-
standing that the King of
Northumberland and all his
Subjects were converted to
the Faith by Paulinus his
preaching, sent him a Pall and
Letters also to King Edwin, ex-
horting him to go forward in
the true Faith.*

The Pope a
true Father
even to Kings.

*To the most Puissant and his
most vertuous Son in our Lord,
Edwin King: Honorius ser-
vant of the servants of God.
What are we better able to offer
to God than by persisting in good
works*

out of Bedes own words. C.17.

*works, to worship and render
him deserved praises. We exhort
you (dearly beloved Son) with
Fatherly affection, &c. (A little
after he writeth) Read St. Gre-
gorie's your Apostles works, and
set his doctrine ever before your
eyes, that his prayers may ad-
vance your kingdome and people,
and represent you irreprehen-
sible unto the Almighty. We
have provided those things,
which you wisht might be ordai-
ned for your Priests. We have
two Palls for the Primats, Hono-
rius and Paulinus, commanding
that when one of them is called
out of this life, the survivor sub-
stitute by this our Authority an-
other in his place.*

Efficacy of
Saints Prayers.

The Pope ex-
erciseth his
Supremacy in
England.

Chap. 18.

About this time died *Justus*, Archbishop, and *Honorius* succeeding was consecrated Archbishop of *Canterbury* by *Pauline*: He was the Fifth after *St. Augustine*, to whom Pope *Honorius* sent a Pall, ordaining that when either the Bishop of *Canterbury* or *Torke* died, the survivor should have power to Consecrate another in the place of the deceased, that so they should not need to travell and toile by Sea and Land to *Rome*, as often as an Archbishop was to be ordained.

The Copy of the Popes letter to *Honorius*.

Labour in preaching the Gospel, and follow the rule and steps of

out of Bedes own words. C.19. of your Head and Master, blessed Gregory, &c. As for the privileges of your Churches, we have not delay'd to grant you such things as We thought fit. And now We in the place of St. Peter, Prince of the Apostles, grant unto you Authority, &c. Here followeth the grant specified in the beginning of this Chapter, Dated, An. 633.

The Pope doth this in the place of St. Peter Prince of the Apostles.

Chap. 19.

Pope *Honorius* sent letters to the *scots* (whom he understood to erre in the observati- on of *Easter*) exhorting them that they would not esteem their small number wiser than the Churches of Christ, either antient or newly converted, in celebrating any other *Easter* than after the common account

Decrees of the Church to be followed.

count, and according to the Uniform Decrees of all the Bishops of the world assembled in Council.

Chap. 20.

Relates, How King *Edwin* was slain, his Army defeated, his Kingdomes over-run by *Penda* the Idolater, and *Carduëlla*; so that there was no safety but in flight. Then Bishop *Paulin* return'd to *Kent*, bringing with him a fair golden Cross and Chalice consecrated to the use of the *Altar*, which are to be seen in the Cathedral of *Canterbury*. There he govern'd the See of *Rocheſter*, and left his Pall, which he had receiv'd from the Pope of *Rome*. *James* the Deacon left by *Paulin* at *York*; set up a School for Church

Golden crosses
and Chalice
consecrated to
the use of the
Altar, yet to be
seen.

out of *Bede's own words*. C.1. 87
Church Musick, according to ^{Our Church} the fashion of *Rome*, and ^{musick from} *Dio-* ^{Rome.} *cess of Canterbury*.

The Third Book.

Chap. 1.

R*elates*, how the Kings *Oſ-*
rich and *Eandfrid*, fell to ^{Yet Idolatry} Idolatry, whereupon they de- ^{highly hated.}
served not to be accounted to
our Kings, but their years are
numbred to holy King *Oswald*
next following.

Chap. 2.

The place is shew'd untill ^{An. 642.}
this day, and had in great ve- ^{Veneration of}
neration, where *Oswald* who ^{holy places}
^{and crosses.} *flew*

Miracles
hence ensuing.

The very chips
of that Crosse,
work miracles
untill this day.

flew *Carduella*, before the battell, set up the signe of the *holy Crosse*, beseeching God humbly on his knees to succour them in their distress: Having with his own hands set up the Crosse, he said to the Army: *Let us all kneel down and pray the Almighty to help us.* In the place where he made his prayer, many miraculous Cures are known to be done, in token of his Faith. Untill this day, many doe usually cut chips from the wood of that holy Crosse, which casting into water, and giving the sick thereof, both men and beasts to drink, or sprinkling them therewith, they are restored to health. The place is called *Heavenfield*, signifying, that in that place, a heavenly memorial should be set up, and heavenly miracles be

be wrought even till our daies. The Religious of *Hagulsden* Church for a long time have us'd to come every year, upon the Eve and Day that King *Osmauld* was slain, to keep *Dirges* for his soul; and in the morning after Psalms, solemnly to offer for him the Sacrifice of the holy Oblation: By continuance of this custome, the place is become more holy, and is now honored by all, for the Church dedicated in the same place. We shal relate one of many miracles, wrought at this Crosse. One of the Religious of *Hagulsden*, by name *Borhelmus* (who liveth yet) when by chance, going on the Ice, by a fall broke his Arm, in so much that he could not lift it to his mouth, prayed one of the brethren to
N bring

Prayers and
sacrifice for the
Dead.

The Moss of
the Cross
works miracles
upon one as yet
living.

bring him a piece of that blessed
wood, saying, that by Gods
grace he might finde help
thereby. He did so, giving the
party some of the *Moss* where-
with the wood was covered,
which putting into his bosome
in the night, he found himself
(soon after) whole and sound.

Chap. 3.

Relates, how *Aidan* the Bi-
shop being sent from the *Scots*
to King *Oswald*, the King him-
self became interpreter to his
Nobles, whilst the Bishop
preacht to them. Possessions
were given by the King to-
wards the founding of *Religi-
ous Houses*. The little Chil-
dren and Ancienter sort, were
by the *Scots* train'd up in ob-
servance of *Regular Discipline*,
for

for they were for the most part
Monks as *Aidan* was, whose
House was for no smal time,
the head of all the Monasteries
of the Northern parts, and of
the Abbeyes of the *Redbanks*,
which was bestow'd upon the
Monks in consideration of
their Sermons and preaching.

Monks, Monks
Serics.

Chap. 4.

In the year 565. A Priest
and Abbot, venerable both in
Habit and Religious life call'd
Columban came from *Ireland*
into *Britany* to preach the
word of God, in the North.
The Southern *Redshanks* had
long before receiv'd the Faith,
the word of God being preacht
unto them by the reverend
and blessed Bishop *Ninia*, who
was at *Rome*, perfectly taught
N 2 *Martin*,

Religious dif-
ferent in habit;

Purity of doc-
trine from
Rome.

Churches de-
dicated to
Saints.

Monasteries.

Strict follow-
ers of onely
scripture are,
for many years
together,

the Faith; whose See the *Eng-
lish* hold to this day famous for
the name and Church of St.
Martin, where his and many
other Saints bodies are. An
Island was given *Columban* by
the King towards erecting of a
Monastery. Moreover he had
a renowned Monastery in *Ire-
land*, out of both which, very
many Monasteries were after
founded by means of his
Schollers. These in observing
the high Feast of *Easter*, trusted
to uncertain computes, and no
marvel, since none sent them
the Decrees made in general
Councils, for the keeping
thereof: yet they diligently
observed all such works of de-
votion, and chaste demeanour,
as they could learn in the Pro-
phets, Gospels, and the Apo-
stles writings. This erroneous
observance of *Easter*, lasted 150
years.

years. At last the reverend Fa-
ther and Priest *Ecbert* reform'd
them, causing them to keep
the same in due time.

Chap. 5.

From this Convent of
Monks founded by St. *Colum-
ban*, *Aidan* was sent, and con-
secrated Bishop, to instruct
England in the Faith. His life
so far surmounted the luke-
warmnesse of our times; that
all his companions, as well sha-
ven Monks, as Laicks, gave
themselves to continual Medi-
tation. Every devout person
(except between *Easter* and
Whitsontide) took up a custom
to continue Fasting every
Wednesday and Fryday, until
three of the clock in the after-
noone. See many excellent
things

Shaving of
Monks.

Strict Fast on
Wednesday
and Friday a-
mong the Lai-
ty.

Chap. 6.

Relates, *Oswalds* rare Piety, for which God gave him all the Dominions of four several languages, the *Britans*, *Picts*, *Scots* and *English*. It is also related, how King *Oswald* bestowed a Silver dish with dainties on the poor, who begg'd at dinner time. The Bishop delighted with such a work of mercy, took him by the right hand, saying; I pray God this hand may never be consum'd. Which came to pass, for being slain, and his hands cut off, that hand to this day remains uncorrupt, and is reserved in a silver Shrine in *St. Peters* Church, where with due honour it is worshipt by all.

Miraculous' reward of Alms;

Veneration of Relicks miraculously uncorrupt to this day.

Chap.

Chap. 7.

Relates, How the *West-Saxons* with their King, receiv'd the Faith, by Bishop *Birinus* his preaching, who came into *Britany* by Pope *Honorius* his appointment, promising to sow the seeds of the holy Faith in the remotest parts of *England*. By the same Popes command, the Bishop of *Genna* consecrated him.

The Apostle of the West-Saxons, sent from the Pope.

Chap. 8.

In the year 640. *Erconbert* was King of *Kent*, and the first of the Kings of *England*, who by Princely Authority commanded the Idols throughout his Realm should be destroyed, and that the Fast of forty days

Transgressors of the Fast of forty dayes punished.

dayes should be kept, appointing due punishment for the transgressours thereof. *Eartongarth*, this Kings daughter was a Virgin of rare virtue, serving God in a Monastery in *France* all the dayes of her life. For in those days, when many Monasteries were not yet built in *England*, divers for the love to Religious life were wont to go to the Religious Houses of *France*, sending also their daughters thither to be brought up, and espoused to the heavenly Bridegroom. The Inhabitants thereabout, even at this day, relate many vertuous deeds and miraculous signes wrought by this Virgin dedicated to God. The time of her departure being at hand, she began to visite the Cels of the sick in the Monastery,

Vowed Nuns
espoused to the
heavenly
bridegroom.

Such Nuns
graced with
the gift of Mi-
racles.

stery, unto whose Prayers commending herself, she signified her approaching houre, as she had understood it by revelation. Many brethren of the Monastery in the other house, reported, how at the same time they heard the melody of Angels singing, and a noise as it were of a great multitude coming into the Monastery: and going forth, they beheld an exceeding bright light sent down from Heaven. Which conducted her soule to the joyes of Heaven. They report other miracles shew'd by the Hand of God in the same Monastery. The honourable body of Christs Virgin and Spouse was buried in the Church of *St. Stephen*. Three dayes after, they remov'd it, rearing the grave-stone high-

The Habitati-
on of men se-
parated from
Women.

Vow'd Virgin-
ty dear to God.

And can be
med by Mira-
cle.

er: at the doing whereof, so sweet a smell came from the Earth, that to all the Brethren and Sisters, there seem'd to be opened Cellars of natural balm. *Edelburge* also Aunt to *Hartengath*, preserv'd the glory of perpetual Virginity (which is so dear to God) in great chastity of body. How great her virtue was, appear'd more fully after death: for seven years after, her body was found as uncorrupt, as it had been free from stain of carnal concupiscence, and was translated into the Church of St. *Stephen*.

Chap. 9.

Relates, How *Oswald* the most Christian King was slain, at a place called *Maserfield*. How great the Faith of this King was, and how fervent his devotion

Our Histories
say he was
slain at *Oswal-*
ley in *Shrop-*
shire.

devotion appear'd after his death, by sundry Miracles: for to this day Cures both of men and beasts are daily wrought in the place where he was slain. Many carried away the dust where his body fell, and casting it into water, cured thereby many infirmities. This was so often done, that (by taking away the Earth) so deep a pit is now made, that a man may stand upright in it. And no marvel that sick persons are recovered in the place where he died, who all his life time bestow'd his time in giving Alms, and comforting the Needy. Very many miracles are reported to be done by the dust of that place. The Horse of a passenger, hard by this place falling down, became so ill that he gave him for lost.

The very High
rest Relates
work Miracles.

The horse tumbling himself about, at last, lighted on the the place where *Oswald* fell, and suddenly starting up was whole. The Passenger quickly understood what it meant, and marking the place, came to his Inn, where he found a young maid who had been a long time molested with the Palsie. He told them what had hapned, whereupon they carried her in a Cart to the place, where being laid down, she slept awhile, and soon after waking, she found her self cured, and return'd on foot home with those that had brought her thither.

Strange Miracles by Reliks.

Chap. 10.

Relates, How a little linnen bag full of the earth where
King

King *Oswald* fell dead, being casually hung upon a post in a house, that was quite burnt down: this onely post remain'd untoucht by the fire, upon which occasion, many resorting to that place where King *Oswald* shed his blood, were there cured.

Miracles by Reliks.

Chap. 11.

Among other miracles I cannot omit to relate, what hapned when King *Oswalds* bones were translated to the Church where they now are. When towards Evening the Charriot was come, wherein the bones were, they of the Monastery of *Beandaman* were unwilling to receive them: for although they had known him for a blessed man, yet by reason

Translation of Reliks.

Reliques to be
held in great
veneration by
all faithfull.

reason he was a Forreigner
born, and had subdued them
by Conquest, they hated his
memory. So it fell out that
the Reliques remain'd abroad
all night: yet was there a
great Pavilion extended over
the Chariot, where the Reli-
ques were. But a Miracle from
heaven declared with how
great reverence those Bones
were to be receiv'd of all faith-
full people: for all night long
a pillar of light stood reaching
from the Chariot (wherein
they were) unto Heaven, clear-
ly beheld almost in all places
of the Province: which made
the Brethren of the Monastery
now earnestly desire, that
those holy Reliques might be
laid up in their House. They
were therefore enclos'd in a
shrine, and placed with ho-
nour

nour in the Church. The wa-
ter wherewith his bones were
washt being poured out in a
corner of the Vestry, from that
day forward, the earth which
receiv'd it, had a speciall vir-
tue in driving Devils out of
possest bodies. An Abbess
(who is yet alive) desir'd some
of the Earth to be given her,
upon which this water was
poured out, and with it retur-
ned home. It hapned that a
stranger came to her Mona-
stery, who was wont to be vext
with an unclean Spirit, and at
night began to foame, gnash
his teeth, and rage, no body
being able to hold him. The
Abbess repaires to that quar-
ter where the Men lodg'd, and
calling the Priest, went with
him to the Patient: Where
the Priest began to say the ex-
orcismes;

This confirm'd
from Heaven,
as is testified
by witnesses
yet living.

Abbeſſes.

The lodgings
of men apart
from the Nun-
nery.]

Exorcisms.

orcisme; That not sufficing, the Abbess commanded her Maid to go bring her the little cabbinet, wherein that Earth (we spoke of) was reserv'd. As soon as the Maid was come with it (from the Nunns quarter) into the Court of that House where the possess'd Person was, he grew silent and began to rest, and as it were, sleep; and soon after rising up, he said; *I feel my self whole.* They asked him how this came to pass: And he answered: *As soon as this Virgin with the Cabinet which she brought, approach't the Court of the House, all the wicked Spirits that molested me departed.* Then the Abbess gave him of that dust, and the Priest saying some Prayers, he past over the night most quietly, and was perfectly freed.

Reliqueshafe a-
way the Devill

Chap.

Chap. 12.

In the same Monastery, a little Boy had been long sick of an ague, and was expecting his fit, when one of the Brethern comming in said: *My son Ile tell thee how thou mayest be cured: rise and go sit thee down at the Tombe of Oswald and be sure thou stirrest not thence till the houre be over, in which thy fit useth to leave thee: then I will come and bring thee forth.* The Boy did so, and his Ague durst not presume to seize upon him at the Tombe of the Saint. That this hapned thus, a Brother, who came from thence, told me, adding how at that very hower the youth was living in that Monastery, who was thus cured by Miracle

Miracles at
Saints Tombs.

The person yet
alive (saith
Bede) on whom
the Miracle
was done.

P

ele

Power of
Saints Prayers.

That speech,
God have mer-
cy on their
soules, of what
Antiquity.

cle. It is not to be wondred that the Prayers of that King now in Heaven, may obtain much of God, who having a Temporall Kingdome accustomed himself to continuall Prayer, & even died praying; for as he was slain, he prayed to God for the Soules of his Souldiers; whereupon arose that old Proverbe: *God have mercy on their soules, quoth Oswald, when he dyed himself.*

Chap. 13.

The Reverend Bishop *Acca*, used to tell how he heard *Willebrord* that holy Bishop of *Frize-land* report what, had been done abroad by the wonderous *Reliques* of this Vertuous King. A certain Scholler careless in his life, being at the point

point of death, with great remorse of his sins, made a purpose if he recovered to amend, saying; *If God of his mercy grant me to escape death, I resolve to mend my life, yet I know I have deserv'd no truce, except by the help of such as have faithfully served God, he of his mercy will pardon mee. We have heard there hath been a King of wonderfull holiness called Oswald, the Excellency of whose Faith and Vertue, even after his death was well known by working frequent Miracles. I beseech you (speaking to the standers by) if you have any of his Reliques, bring me them: It may be God will have mercy on me through his Merits; to whom I made answer, (saith Willebrord) I have of the tree, whereupon his head was stuck after he*

Our unworthi-
ness supplied
by intercession
of Saints.

Cures wrought by Reliques *was slain, and if thou wilt beleeve assuredly; God by the Merits of so worthy a Person may grant thee longer life: Who answering he did believe; I blest*
 Water hallow- (saith Willebrord) *some water, casting into it a shiver of the said Oake, giving it the sick man to drink, and forthwith he recovered, and reform'd his life, and living long after, declar'd to all men the favour of our Maker, and the glory of his servant.*

Chap. 14.

An. 644.
 Good works
 Satisfactory.
 Daily prayers
 for the dead.

Relates how Oswin was slain by Osway, where afterward in satisfaction for the sin, there was a Monastery built, wherein daily Prayers were offered up to God for Redemption of both the Kings souls, the Murderer and murdered. It Relates also the admirable Vertue of King

King Oswin how Aidan the Bishop foretold his death and twelve days after died himself.

Chap. 15.

Relates, How God by many Miracles declared to the world how worthy a Man Aidan the Bishop was, and how Uta a Priest being sent into Kent to fetch Eansled, King Edwins Daughter, the Bishop at his setting forth blessing him, gave him hallowed oile, saying, I know that at your taking ship you will have a Tempest: But remember to cast into the sea this oile that I give you. All which hapning as Aidan had foretold: the Priest taking the oile, cast of it into the sea and immediately there ensued a Calme. This I had
 (saith

Hallowed Oile
 doth Miracles

How authentical this is.

(saith Bede) from the faithfull relation of *Cinimond* Priest of our Church, who said, he had it from *Utta* himself to whom this hapned.

Chap. 16.

A Miracle.

Relates, How by the Prayers of *Aidan* Bishop, the fire, which the Enemy had designed to burne a Towne besieged, returned upon themselves, making them quit the siege.

Chap. 17.

Relates, How the Vertuous Bishop *Aidan* departed this life the 17th. year of his Bishoprick. Not long after a Church being dedicated to the honour of the most blessed *Prince* of

of the Apostles, his bones were translated thither, and placed on the right side of the Altar, with much honor as he deserved. When King *Penda* set fire on the Church, that Post onely, whereunto this holy Bishop leaned at his death, could by no force of fire be consum'd. The Miracle being known and spread abroad, the Church was again built: but the like hapned the second time: Whereupon at the reedifying of the Church the third time in memory of the Miracle, the Post was laid as a thrashhold for people to kneel on, and make their prayers to God. And tis well known that, divers in that place have been cured of diseases, and by the water where in *Chippes* cut from the Post have

Translation of Reliks, Altars, Churches dedicated in the honour of the Prince of the Apostles, Thus then they called *St. Peter*,

Miracles:

By Relikes.

have been dipt, many have had their health restored them.

Chap. 18.

Relates, How King Sigibert was so inflam'd with the love of God, that leaving his Realm he entred into a Monastery, where being shaven he addicted himself to a heavenly warfare.

Our Kings became Monks.

Chap. 19.

Relates, How Fursens encouraged by a Vision, built the Monastery, the King had given him, planting therein Regular discipline. Also how from his childehood he gave himself to the reading of holy Scripture, and Monasticall obser-

Monks graced with Visions.

ont of Bedes own words. C.19.

observance, building another Monastery, wherein he might wholly attend to watching and praying, where being sick he was rapt in spirit, and saw the blessed company of Heaven and great conflicts he had with the wicked spirits, who prevaild not, the holy Angels guarding and defending him. Moreover in a number of strag visions he saw the evill spirits tormenting men in fire, and they did fling one of them at him, whom the Angel flung back, which neverthelesse did so burne *Fursens*, that when he was restored again to his body the tokens of the scorching remain'd visible to all in his shoulder and cheek all the dayes of his life after. His body being removed to the *High Altar*, was found uncor-

How authenticall this is.

Altars

Q

rupt

Miracles at
Saints Tombs.

rupt. And the year following the same hapned, being to be translated to the east side of the *Altar*. In which place it is well known that his *Merits* have been much renown'd by many Miracles wrought by the Power of God.

Chap. 20.

Tells the death of *Honorius*, Archbishop of *Canterbury* and how *Dens-dedit* succeeded.

Chap. 21.

Relates, How the *Middle-English* with *Penda* their King (Son to *Penda* the persecutor) and his Nobles were converted, by *Finan* first a Monke and after Bishop of *Lindesferne*.

Chap.

Chap. 22.

Relates, How the *East-Saxons*, after their apostacie were converted. *Sigibert* their King having one in his Court that lived in unlawfull wedlock, and being excommunicated and all that kept him company by the Bishop, the King neglecting this sentence, for the evill example, and because he would not refrain from going to the house of that wicked man, was told by him, that in that house he should die. And the event proved true, for he was there slain by *Penda* King of the *Mercians*. Yet it is to be presumed that the cause of his death (which was for observing Christs command) did not onely wipe a-

A prophesie of the ruine of such as converse with those who are excommunicated.

Q 2

way

Antiquity of
Godfathers.

way this fault but encrease his
his merit. *Swidhelm* succeeded
Sigibert, who was baptised by
Cedde. *Edilwald* King of the
East-English, being his God-
father.

Chap. 23.

Edilwald, Son to King *Os-
wald*, perceiving *Cedde* to be a
wise and vertuous man, gran-
ted him a plat of ground, for
the building a Monastery,
where he and his people might
pray and hear the word of
God: For he believed he
should be much furthered by
the prayers of those that ser-
ved God there. *Cedde's* bro-
ther preached and ministred
the Sacraments to him and all
his Court. The holy Bishop
chose out a place for a Mona-
stery

Kings confide
in the Prayers
of religious
men;

stery and desiring by prayer
and fasting to cleanse it, re-
maind there all the forty daies
of *Lent* fasting and praying. All
these dayes (excepting Sun-
dayes) he fasted untill Even-
ing: for he said the custome
of them, from whom he learnt
Monasticall life, was that in
erecting of any new Monastery
the place should be first conse-
crated to God by fasting and
prayer. He ordain'd in the
Monastery of *Leſring*, the same
Rules and constitutions of Re-
ligion, which the Monks of
the *Holy Island* had. As he
visited the Monastery in the
time of the Plague he dyed
thereof. A Church being after
built in honour of our *Lady*,
his body was taken up and
placed on the right side of the
Al-

Lents forty
days fast.

The laudable
custome of fas-
ting.

Monks, Mona-
steries, Religi-
ous rules,

Churches in
honour of our
Lady.

Altars.

Intercession of
Saints.

Altar. A while after thirty Brethren of the Monastery of the *East Saxons* came to the place where he died, desiring either to live by the body of their Father, or (if it so pleas'd God to die there) Who being received, by the Brethren in time of the Plague, were all taken out of this life, except one youth who (as tis wel known) was sav'd by the prayers of this holy Father. For afterwards we understood that he had not bin christned, whence it was beleev'd that he was without doubt preserved by the intercession of the Father, whose Corps he so piously visited.

Chap.

Chap. 24.

Relates, How vertuous King Oswin of Northumberland, called for the help of God against Penda, who threatned to destroy little and great in his Kingdome. He tried to appease him by gifts, that not succeeding, he said, Since this Infidel regardeth not my Presents, let us offer presents to our Lord, who will receive them; so he vowed that if he vanquish him, his daughter should be consecrated to God in perpetual Virginitie, and that twelve Farms with Lands should be converted to the founding of Monasteries. Thus with a very smal Army, he offered him battle, though the Enemy was reported to have thirty

Vows made to
God.

Nuns, Monasteries, perpetual Virginitie.

God approveth
this course of
life.

Prayers of religious men in
what esteem.

thirty times as many men. The victory being by Gods help miraculously obtained, *Oswin* instantly performed his Vow, giving his daughter *Elfled*, not yet a year old, to be brought up, and consecrated to perpetual virginity, as also the twelve Possessions towards the founding of Monasteries; where, instead of worldly Tillage, *Religious Monks* by continuall devotion might labour to purchase eternal rest for him and his Countrey. She entred first the Monastery of *Horstherland* (now *Hartsey*) to be brought up under *tilda* Abbess in Religion, and perpetual Virginity. But afterwards she built a Monastery, call'd *Stranshalt*, in which she was first a Scholler, but after a Teacher of Monasticall life, untill

untill at the age of threescore, she past to the blessed marriage of her Heavenly Spouse, being buried in the Church of *St. Peter*, the Apostle. *Eanfled* required of *Osway* (who kill'd *Oswin*) in part of satisfaction to erect a Monastery, call'd *Ingelith*, whereof *Trumher* was Abbot, to the intent, that there might be daily prayer made for the salvation both of him that was slain, and him that slew him.

Dayly prayer
for the dead.

Chap. 25.

About this time arose a great Controversie touching the observation of *Easter*. By this variance it hapned often, that in one year two *Easters* were kept, the King ending his Fast, and solemnizing the Feast

The Fast of
Lent.

R of

of *Easter*, the Queen with her company, continuing in fasting kept *Palm Sunday*, yet this diversity as long as *Aidan* liv'd was by al tolerated, for though in observing *Easter*, he followed the custom of those, with whom he was brought up, yet he believed as all others did, and kept unity with all. *Alfred* the Kings son, being instructed by the learned *Wilfrid*, preferr'd his judgment before all the traditions of the *Scots*. This *Wilfrid* for better instruction, had travell'd to *Rome*, and lived long with *Delphinus* Archbishop of *Lions*, under whom he shaved his crown, according to the custome of the Clergy. *Alfred* gave him a Monastery in a place which is called *Humpud*, one for learning & virtue worthy thereof.

A

Bishop *Wilfrid*
instructed at
Rome.

Clergy men
wear shaven
Crowns.

A Synod is call'd in the Monastery of *Strensalt*, for the deciding of this question. *Wilfrid*, commanded by the King and Bishop, spake thus in answer to the *Scots*, and to *Colman* their chief Bishop. The *Easter* by us observed, we have seen so observed at *Rome*, where the blessed Apostles *Peter* and *Paul* liv'd, preacht, suffered and are buried. This manner we have seen in all *Italy* and *France*. This we know to be observed, in *Afrike*, *Asia*, *Aegypt* and *Greece*, and throughout all Nations, and tongues of the world, where the Church of Christ taketh place, except these few, and others of like obstinacy, the *Picts* & *Britans*, with whom these men do fondly contend against the whole world. God forbid, said *Wilfrid*

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This Synod
was at *Whitby*
in *Yorkshire*.

St. *Peter* and
Paul lived,
preacht, and
suffered at
Rome.

The strong
plea of Tradition.

that we should charge St. *John*, For he, in his observation kept the decrees of *Moses* law literally, according as the whole Church followed yet in many things after the Jewish manner. For the Apostles were not able upon the sudden to blot out all customes, and rites of the law, instituted by God himself. This they were forced to bear for a time, least the *Jews* that lived among the Gentiles might be offended: Upon this consideration, St. *Paul* did circumcise *Timothy*. Now the light of the Gospel shining through the world, it is not lawfull for any Christian to be circumcised. *Peter* preaching his Gospel at *Rome*, remembering that our Lord rose the first day after the Sabbath, understood the obser-

observation of *Easter* in such sort, that he lookt for the rising of the Moon at Evening in the 14th. day of her Age, in the first moneth; at the rising whereof at Evening, if the morrow after were Sunday, he began in that very Evening to observe the Feast of *Easter*, as all we do to this day: but if Sunday were not the next morrow after the 14 day of the Change of the Moon, but the 16, 17, or any other untill the 21. he tarried for the Sunday, and that Saturday before he began the holy solemnity of *Easter*. And it was by the *Nicene* Council not newly decreed, but confirmed, that this is the true observation of *Easter*, and so of all Christians to be celebrated. As for your Father and his followers; I doe not think

Errour then
damnable
when the Au-
thority of the
Church is re-
jected.

think it was much prejudiciall
against them, as long as they
had yet receiv'd no instruction
to the contrary; but I rather
suppose (seeing they willingly
followed such commands as
they knew) they would also
have conform'd themselves to
the Catholike judgment, if
they had been so informed.
But you & your companions,
if hearing the decrees of the
See Apostolike, or rather of
the Universall Church, and
that also confirmed in holy
Writ, follow not the same, you
offend and sin undoubtedly.
For though your Fathers were
holy men, could these few pre-
judice the whole Church of
Christ spread through the
World; and if your Father
Columban were holy and migh-
ty in miracles, yet may he not be

be preferr'd before the most
blessed Prince of the Apostles,
to whom our Lord said, *Thou
art Peter, and upon this Rock
I will build my Church, and
Hell gates shall not prevaile a-
gainst her; And to thee I will
give the Keys of the kingdome of
Heaven.* The King hearing this,
said, *Agree ye both in this, that
these words were principally spo-
ken unto Peter, and that unto
him the Keys of the Kingdome of
Heaven were given?* When
both answered yes, the King
concluded, saying; *I tell you
I will not gainsay, such a Porter
as this is, but as far as I know,
and am able I will endeavour
in all points to obey his Ordinan-
ces, least perhaps when I come to
the doores of Heaven; I finde
none to open them to me, having
his displeasure, who is so clearly*

By the Prince
of the Apostles
Peter still un-
derstood
Mat. 16. 18.

The Roman
Tradition pre-
ferr'd.

proved

Englands old Religion B.3.
proved to bear the Keys thereof.
 Thus they all embraced the
 more perfect observance.

Chap. 26.

The Clergy
 weare shaven
 Crowns.

Colman the Scottish Bishop,
 seeing his Doctrine disproved,
 departed for *Scotland*, taking
 with him, such as refused to
 accept of the Catholike obser-
 vation of Easter, and of the
 carrying of a round shaven
 Crown. *Cedda* embraced the
 Catholike Tradition, and *Tu-*
da was made Bishop of the
 Northern men, wearing after
 the manner of that Countrey
 a shaven Crown, and obser-
 ving Easter after the Catholike
 manner. In holy Island *Eata* a
 reverend Father, once Abbot
 of *Mailrose*, was made Abbot
 over the Monks. *Colman* de-
 parting

Abbots, Monks
 shaven

out of Bedes own words. C. 26.

parting, took with him some
 of the bones of Bishop *Aidan*,
 part also he left in the Church,
 where he was Bishop, laying
 them up in the Vestry.

The same Chapter, further
Relates of the Monks of this
 Monastery, how greatly they
 abstain'd from all pleasure; if
 they took any money of rich
 men, they presently gave it to
 the poore, and the eminent
 and wealthy never came but
 to pray and hear the Word of
 God: and those that came
 contented themselves with
 the religious mens simple fare,
 looking for nothing above the
 ordinary. The Rulers of the
 Church sought not to pamper
 the body, but to save the soul;
 whence it came to passe, that
 even the Habit of Religious
 men was had in great Venera-
 tion:

The distinct
 Habit of Reli-
 gious and
 Clergie men.

tion: so that when any of the Clergy or Religious came forth, he was joyfully received of all, as the Servant of God. And if any were going a journey, the people ran to them, and with great reverence, desired to have their blessing either by hand or mouth. And when they made any Exhortation, as they past by, every man gladly hearkened unto them. Upon Sundaies ordinarily the people went to Church or Cloisters, not to eat and drink, but to hear the *Word of God*, and if any Priest came abroad into the Villages, the Inhabitants would flock about him, desiring of him some lesson or instruction. The Clergy in those dayes seldome went abroad, but to Preach, to Christen, to visite the sick, or for

Their blessings
craved, given
by hand, that is
by the sign of
the Crosse:

for the cure of Souls: Neither would they in those daies take territories or possessions towards building of Monasteries, but through earnest sute, and almost forc't thereto.

Note here, upon the departure of Colman, that the Scots converted by Palladius, An. 422. as was said, B. 1. C. 13. did not disagree in Faith from those sent by St. Gregory, and later Popes into England in any one of those points, in which the Protestants now differ from the Roman Faith. They disagreed not about the Mass, about Prayer for the dead, Prayer to Saints, about the reall Presence, or any such point. All the disagreement was about the time of keeping

S 2 ing

ing *Easter*, and the manner of *Tonsure*. Whence it is evident that *Rome*, in the points now in *Controversie*, taught the very same this year 664 which it had taught the *Scots* by *Palladius*, *An.* 423. And what it taught then, it taught the *Britans*, *An.* 156. as I noted above B. 2. C. 2. see that place: see also the *Preface*. Number 1.

Chap. 27.

Relates, how divers *English* young men undertook a stricter course of Religious observance in *Ireland*, and how *Egbert* lying sick, vow'd never to return home to his Country, but to live as a Pilgrim all his life. Besides the ordinary service

Works of Superogation vowed.

Canonicall Houres.

service of *Canonicall* houres, he vowed to say every day the whole *Psalter*, and fast once every week one whole day. His request upon his Vow was heard, as by revelation *Edelthun* his companion told him; for recovering of his sickness, he was made Priest, and lived worthy of that Vocation. Besides his Vows mentioned, he made and kept others, as that of Fasting the whole *Lent*: never eating but once a day, and then nothing but bread and thin milk, and that sparingly. This kinde of Fast, he kept forty dayes together before *Christmas*, and as long after *Whitsontide* all his life.

Vows of Austerity, approved from heaven.

Lent.

The antiquity of the holy Feast of Christmas.

Chap.

Chap. 28.

Relates, Wilfrids being consecrated Bishop, how returning into *England*, he instructed much the Church of *England*, and reduc'd it to Catholike unity, touching external rites, and observances: whereby it came to passe, that Catholike Ordinances taking place, and being daily more and more embract; the *Scots* either yeelded or returned whence they came. *Ceadda* also is made Bishop of the *West Saxons*, renowned for Chastity, Humility and abstinence.

Chap. 29.

The most renown'd Kings of *England*, *Oswin* of *Northumberland*

out of *Bedes* own words. C.29.

berland, and *Ecbert* of *Kent*, deliberated about the peacable government of the Church. For *Oswin* though bred among the *Scots*, now understood that the Church of *Rome* was the Catholike and Apostolicall Church. They both by choise and consent of the Clergy sent *Wigheard* a Priest of great virtue to *Rome*, to be consecrated Archbishop, to the end he might consecrate other Bishops, for the Catholike Church of the English thoroughout *Britany*. But before his Consecration, he departed this life, which gave occasion of *Pope Vitalians* letter to *Oswi*, as followeth.

The Church of *Rome*, the Catholike and Apostolike Church.

Still recourse unto *Rome*, concerning our Primas.

The Pope Father even to Kings.

To our most Monourable Son,
Oswi, King.

We perceive your Excellencies
pious

Peter twice
here under-
stood by the
Prince of the
Apostles.

pious devotion, hoping assuredly,
that, as you now reign over
your people, so in the life to
come, you shall reign with Christ,
&c. It becometh you, being
now a part of Christ, to fol-
low in all things the rule of the
Prince of the Apostles, as well in
observing Easter, as in all other
things delivered by the Apostles
Peter and Paul. As touching
one endowed with learning and
other qualities, fit to be your Bi-
shop, we cannot so suddenly have
one ready, as soon as we shall find
one worthy of that vocation we
shall direct him to you. The pre-
sents your Highness sent to the
blessed Prince of the Apostles, for
his perpetuall memory, we have
received; beseeching with all our
Clergie, the goodnes of God for
you. We have sent you the fa-
vours, that is the Reliques of the
blessed

Reliques
of Kings.

blessed Apostles Peter and Paul, ^{Crosses, Reli-}
and of the holy Martyrs, Lau- ^{ques.}
rence, John and Paul, of Gre-
gory and Pancratius, all to be
delivered to your Excellency. To
your Lady our spiritual daughter, ^{An Indulgence}
we have sent a Cross, having in ^{granted there-}
it a golden Key, made out of the ^{unto as to}
holy Chains of the blessed Apo- ^{Medals say our}
stles Peter and Paul. ^{Divines.}

Chap. 30.

Relates, How the East Sax-
ons, in time of the Plague, fell
to worship Idols, but were
soon reclaim'd,

T

Book.

The Fourth Book.

Chap. I.

Relates, how upon *Wighards* death before mentioned, the Pope enquired whom he might send for Archbishop to the Church of *England*: In the Monastery of *Niridan*, not far from *Naples* there was an Abbot call'd *Adrian*, well learned in the Scriptures, thoroughly instructed in Monastical government, and very skilfull in the Greek and Latin tongue. This man was commanded by the Pope, to take upon him the Bishoprick; but he answered, that he was not fit for so high a Degree, yet promising to produce

Abbots

produce one worthy of that Vocation; he offered to the Pope a certain Monk, call'd *Andrew* belonging to a Nunne-ry, but he being sickly could not perform it. There was at that time in *Rome* a Monk named *Theodore*, very learned; him *Adrian* presented to the Pope, to be consecrated Bishop by him; yet *Adrian* was to accompany him into *England*, to have a diligent eye, that *Theodore* being a Grecian, introduced not after the manner of the *Greeks*, any doctrine contrary to the Faith received. This man being made Subdeacon, staid a while in *Rome*, till his hair was grown, to take the round Ecclesiastical tonsure, which before he had taken, according to the East Church, after the manner of *St. Paul*.

Monks, Nuns.

The Pope still invests our Primates.

Shaving of Clergy men.

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Shaving of
Clergy men.

The King lends *Ridfrid* his Lievtenant into *France* to conduct him. At his arrival *Theodore* gave *Adrian* the Monastery of *St. Peter* the Apostle where he was Abbot thirty nine years.

Chap. 2.

Relates, How *Theodore* accompanied by *Adrian*, visited all the Countrey; and how all men did most gladly receive and hear him. He taught the right way of good life, with the canonical rites and orders of Easter; for he was the first Archbishop unto whom all the whole Church of the *English* did consent unto; from their entrance into *Britany*, never was known happier times.

Chap.

Chap. 3.

Relates, How the most blessed Bishop *Chad*, who of a Monk of *Leſting*, was made Bishop, was used to go preach the goſpell more on foot than on horse-back. He govern'd after the example of the ancient Fathers in great perfection of life. King *Wulpher* gave him land to build the Monastery of *Etbere*, where untill this day the steps of Monastical life, which he began, still remain. His chief residence was at *Lichfield*, where he died, and was buried; and where his seat continueth to this day. He made himself a private Mansion, whether as often as he was at leisure from the Ministry of the Gospel, he was wont

Our Bishops
Monks and of
great sanctity.

The Cathedral
at *Leichfield*
now dedicated
to *St. Chad*.

wont to repaire to pray and read with seven or eight of the brethren. It hapned, when his houre was come to pass out of this world, he was in the said Closet with one brother only, whose name was *Owen*; all the rest being return'd to Church, as the houre required: This *Owen* was a Monk of great perfection, and had forsaken the world, with a pure intention and hope of reward in heaven, a man worthy to whom God should reveale his secrets; and of credit in what he saith: For being Governour of Queen *Edwards* Court, he despoiled himself of all, and came cloth'd in poor apparrel to the Monastery of the said Father. One day, as he was employed abroad, the rest being gone to Church, the Bishop being alone

Good works
done out of
hope of reward
done with pure
intention.

A propheticall
vision.

out of *Bedes own words.* C3.

lone in the Oratory of the House, *Owen* heard suddenly (as he after told) a most sweet consort of voices singing and rejoycing, coming down from heaven to earth, drawing nearer untill it came to the roof of the Oratory where the Bishop was, where entring it fill'd it, and compast it round about. An houre after, he heard the same joyfull song ascend from the same Oratory to heaven. He being astonisht, the Bishop opened the Oratory window, beckening with his hand, whereupon *Owen* came to him; to whom the Bishop said, *Go quickly to the Church, and call those seven brethren hither.* Being come, he admonisht them to keep among themselves, and towards all Charity, to follow the rules and

Good works a
preparation to
death.

The blessing
of men.

and orders of Monastical discipline, which they had either learnt of him, or of their forefathers. Then he told them that his departure was nigh, *For the most lovely guest (quoth he) that was wont to visit our brethren* (many had died of the Plague out of the Monastery) *hath vouchsafed this day to come to me, and call me out of this world. Goe ye to Church again, and speak to the brethren,* That with their Prayers, they both commend unto our Lord my departure, and remember with watching, prayers, and good works to prepare also for their own. When the Brethren had taken his blessing and were gone; Owen casting himself on the ground, said, *I pray you good Father what song was that I heard of that*

I

I heard of that joyfull company descending from heaven upon this Oratory, and again returning. He answered if you heard the singing, and understood the comming of the heavenly Companies; I charge you to tell no man thereof before my death. They were indeed Angels who came to call me to the heavenly rewards, which I alwayes loved and long'd for, and after seven dayes, they promised they would return and take me with them. The seventh day (as it was promised) after he had received the body and blood of our Lord, his holy Soul was carried (as we may well believe) by Angels to everlasting joy. Among his manifold merits, he was renowned for Chastity, Abstinence, Preaching, Prayer, voluntary

V

luntary Poverty. Agreeable to this Revelation is that which I now adde. *Ecbert* a Monk in *Ireland*, whom *Higball* Abbot went to see, said, *He knew one yet alive, who when Chad past out of this world beheld a company of Angels descend, and carry up his soul with them.* St. *Chad* was buried first neer St. *Maries* Church, but afterwards his bones were remov'd to the Church of the most blessed St. *Peter* Prince of the Apostles, in both which places, in token of his virtue, frequent miracles in healing of the sick are wont to be wrought. One *h* had a Phrensie, lying by his tomb all night, the next morning came out well, and in his perfect senses, declaring to the great joy of all, that there he had by Gods good-

St. Peter still
called Prince
of the Apostles

Translation of
Reliques,

Miracles by
them.

goodnesse got his health. The place is covered over with a wooden tomb like a house, having a little hole on the side, wherein they that come thither for devotion, are wont to put in their hand, and take of the dust, which putting into water, they give to sick beasts, or men to drink; whereby they forthwith become whole.

Chap. 4.

Relates, How the Bishop Colman leaving *England*, took with him some thirty English Monks, and afterwards founded a Monastery for them in *Ireland*, after the example of the Venerable Fathers, living under rule, and under a regular Abbot in great continency,

Englands old Religion B.4.
getting their living with the
labour of their hands.

Chap. 5.

The year 670. 2. King *Oswi* of *Northumberland* died, he bore such affection to the See Apostolike of *Rome*, that, had he lived, he purposed to have gone thither for to end his life in those holy places, having for that purpose entreated Bishop *Wilfrid* to be his guide. This Chapter further relates, how *Theodore* call'd a Synod of Bishops at *Hertford*.

The result of this Synod was, that they maintain'd the Ancient Canons of the Church: *Theodore* at the beginning thereof, said; I *Theodore*, though unworthy, appointed by the see Apostolike

Pilgrimages to
Rome.

The See Apostolike appoints our Primats.

out of *Bede's own words*. C.6.]
stolike Archbishop of *Can-*
terbury, &c.

Chap. 6.

Theodore the Archbishop being offended with *Winfrid* Bishop of the *Mercians*, for a crime of disobedience, deposed him, appointing in his place *Sexmolph*, who was founder and Abbot of the Monastery of *Medshamsted*, now called *Peterborough*: *Winfrid* returning to his Monastery, *Artbear*, there piously ended his life: *Theodore* also appointed *Erconwald* Bishop of *London*, whose life and conversation was counted most holy, as to this day his heavenly virtues and miracles do well declare: for his Horse-litter wherein he was wont to be carried, when he

Our Bishops
kill Monks:

Erconwald
was first Abbot
of *Chertsey* in
Surrey.

Miracles.

Reliques.

Nuns.

They doe
Miracles.

he was sick, being yet kept by his disciples, doth daily cure such as have Agues, or are otherwise diseased. The very chips also, that are cut off from it, and brought to the sick, are wont to give them speedy remedy. He built two goodly Monasteries for himself and his Sister *Edilburge*, furnishing them with good Rules: that for his Sister at *Berring* (in *Essex*) where she was Mother of the Nuns; behaving her self in all vertuous conversation, as was shewed by Miracles from Heaven.

Chap. 7.

In this Monastery many wonderfull signs and Miracles were shew'd, which for the benefit of posterity are written by

by many who knew them: when the Plague raging thorough the Island came to this Monastery, and had entred upon that part where the men lived, so that daily one or other was taken out of the world; This good Mother being carefull of her company (at such a time as the visitation of God, touched that part of the Monastery, in the which the Handmaids of God dwelt by themselves apart from the men) askt the Sisters *In what place of the Monastery they would have their bodies buried when God should visit them?* When she could get no certain answer from them; she and all the rest received a most certain one and from God. For one night as these Handmaids of Christ went forth of the

Their habitation seemed from men.

Chap.

Chappel after Mattins, to the graves of the Brethren that were dead, singing accustomed prayers to our Lord; behold suddenly a light sent down from Heaven in manner of a Sheet came over them, which strook them with such fear, that they ceast from singing; which brightness (whereunto the mid-day seem'd night) being again lifted up went to the south part of the Monastery, and there staying awhile, withdrew to heaven; so that none of them doubted, but that the very light which should receive their souls into heaven, did also shew a place for their bodies to rest in.

Chap.

Chap. 8.

There was a childe about three years old, brought up in this House of Virgins, dedicated to God, to be employed in Meditation among them. This Childe being stricken with the plague, coming to the pangs of death, spake to one of those consecrated Virgins of Christ, calling her by her name *Eadgit*. This Virgin being suddenly taken with the sicknesse departed this life, following the voice that called her. Another of the Handmaids of God, taken with the same disease, and brought to the last, told them that a certain holy man appear'd to her, who died the same year, bringing her word, that when the morning

Virgins consecrated to Chr. st.

A propheticall Vision.

X

morning drew neer, she should depart to everlasting light. The Truth was prov'd by the death of the Maid.

Chap. 9.

When *Ediburge* the pious Mother of this devout congregation was to depart this world, a wonderfull vision was seen by one of the Sisters, whose name was *Thorithgid*, who had lived long in that Monastery, and was alwayes diligently employed in serving of God in great humility; she had been tried in sickness by the sweet hand of God, for the space of nine years, to the end that the spot of sin by ignorance or negligence contracted might be purged by the fire of tribulation. This woman

By patience we
satisfie for our
sins.

man towards break of day saw plainly as it were a Corps brighter than the Sun, carried up in a winding sheet from the Dormitory, where the Sister lay, and diligently observing what it was, that drew up the glorious body, she saw, as it were, certain cords, brighter than gold, which drew it so high, till it vanisht away. By this she understood that some of them should shortly die, whose soul should be lifted up to heaven by good works, as by golden cords, which happened so; for not long after, the Mother of the Covent was delivered out of the prison of this flesh, whose life was such, that no man can doubt, but that the entrance to heaven lay open to her. There was in the Monastery a holy Nun,

Good works,
the golden
cords which lift
us up to heaven.

Holy Nuns.

noble by birth, noble for the love she had of the world to come, who for many years was so bereft of all use of her limbs that she was wholly unable to move her self. This Nun when she knew that the body of the reverend Abbess was brought to the Church to be buried, desired she might be carried thither, and laid down in the posture of one praying. Which done, she spake to the Abbess, as if she had been alive, desiring her to obtain (of God) that she might be loosed from her torments: The Petition was soon granted, for twelve dayes after, she received everlasting reward, in lieu of those temporal afflictions. *Thorith-gid* the handmaid of Christ, lived three years after the Abbess, worn out with sicknesse.

The

We pray to
Saints as to
those who hear
us.

The time of her departing being come, she was speechlesse three dayes and nights; but having her speech restored in a Vision, and being demanded of them, that were about her, to whom she spake; *To my most dear Mother Edilburge* (quoth she.) By these words, they understood that the holy Abbess came to bring her word, that the time of her departure was at hand, for soon after she died.

Visions

Chap. 10.

Hildehid a devoute handmaid of God succeeded Abbess, who many years governed the Monastery very carefully in regular discipline and order. She caused the bones of *Edilburge*, the holy servant of

Abbeſſes.

Miracles.

Nuns.

Efficacy of
prayers to
Saints at
Reliques, ^{their}

of Christ to be taken up and removed to the Church of the blessed Mother of God, in which place, how often the brightness of heavenly light appeared, how often fragrant odours of mervelous sweetness were felt, with other Miracles appeareth in that book; whence we have taken these things. By no means, I think fit to over-passe one miracle which hapned there. An Earls wife had a darkness suddenly came over her eyes, which in the end made her stark blinde: It came into her mind, that if she were but brought to the Monastery of the Virgin-Nuns, and there prayed at the Reliques of the Saints, she might be cured. Being led by her maid to the Monastery, as she pray'd there, her Petition was

was heard. For rising from her prayers, she received her sight, so that it seemed she had lost the light of this world, only to this end; that she might shew by her recovery what, & how great the light is, that Christs Saints have in Heaven, & what their power & virtue is.

Chap. II.

At that time *Sebby* a most devout and holy man, raign'd over the *East-Saxons*: He was much addicted to the exercise of Religion and Virtue, to Prayer and Charity, esteeming a solitary and Monastical life above the riches and honour of a Kingdome: Which life he would long before (leaving his Kingdome) have embraced, but that his wife would not consent. After thirty years

Monastical life
prefer'd before
Kingdomes.

Religious ha-
bit different
from Secular.

This King be-
came a Monk
in the Mona-
stery of St. Pe-
ter and St Paul
in London.

A prophetike
Vision.

years being molested with a
very great infirmity; he coun-
sell'd his wife that now at least
they should betake themselves
to God: which she assenting
to. He by the Bishop of
London Waldhers hand and
blessing receiv'd the Habit of
Religion. He bestow'd much
money on the poor, reserving
nothing for himself; chusing
rather to remain poor in spirit
for the Kingdome of Heaven.
When he perceived death at
hand, he sent for the Bishop,
desiring that at his passing out
of this world, he and two of
his Chaplines onely should be
present. Then falling asleep,
he was comforted by a Vision,
which [shewing him his end,
took from him all fear. He
saw (as is reported) three men
coming to him clad in bright
garments

garments, and one of them sit-
ting by his bed-side, told him
his soul, in great light and sal-
vation, should depart without
pain; and that he should die
the third day after. All which
came to pass. Tis further re-
lated, how the body being
longer than the stone Coffin
by a hand-breadth, the said
Coffin by a miracle (wrought
in the presence of a multitude
of people) was so enlarged,
that at the head they could
put a pillow, and at the feet
was space longer by foure fin-
gers breadth than the Corps.

A Miracle very
publike.

Chap. 12.

Ceadwal, having been King
of the West Saxons two years,
for the love of Heaven, left his
Kingdome; and went to *Rome*,

Our Kings
turn Pilgrims.

Y

where

Our Bishops
Monks.

where he ended his dayes.
Two Bishops are appointed in
Wilfrids place over *Northum-*
berland, both taken out of the
Cloysters of Monks.

Chap. 13.

Godfathers;

Wilfrid the Bishop forc't to
leave his Diocess, through the
displeasure of the King; yet
could not be kept from
preaching the Gospel; for he
ministred to the South *Saxons*
the Faith and Baptism. King
Edilwach was Christned not
long before, King *Wulpher* be-
ing his Godfather at the Font.
He Christned also the princi-
pal Lords of the Countrey, the
Queen with the rest soon after
following. The whole Pro-
vince had never before heard
of God, nor of the Faith: yet
was

was there in the Countrey one
Dicull a Monk, who lived in
the Monastery of *Bosanbur*,
with five or six brethren, ser-^{Monks}
ving God in an humble and
pure life; but the people
would not follow them nor
hear them. In the end *Wilfrid*
by preaching the Gospel to
them, not onely delivered
them from eternal damnation,
but also from temporal death:
For in three years before his^{Our Faith con-}
coming, it had not raignd one^{firmed from}
drop in all those quarters,
whereby a very sore famine
ensued, which pitifully wasted
them. But on the very self
same day that the people re-
ceived their Baptisme, and
Faith, there fell a most plenti-
full shower, wherewith the
Earth flourisht againe, and
brought in a most fruitfull
Y 2 year.

Monks,

year. The King gave *Wilfrid* and his companions a place called *Scoleycen*. There he founded an Abbey, which he bound to monasticall discipline, placing Monks there whose successors hold it to this day.

Chap. 14.

At the same time in this Monastery, were shewed divers gifts of Heavenly grace. When first this Province received the name of Christ a sore Plague raign'd in many places of *England*, which coming in to this Monastery, (which the vertuous Priest *Eappa* governed,) where many daily dyed, it seemed good to the Brethren, to appoint a fast of three dayes, humbly

humbly to implore Gods mercy. There was in the house at that time a little Boy, lately converted; who was taken with the sickness: When the second day of Fasting and Prayer was come, it hapned that in the morning, there appeared unto him, the two most blessed and chief Apostles, *St. Peter* and *Paul*; (for the boy was innocent, and endow'd with the Sacrament of Faith:) The Apostles saluted him, saying, *son fear not death, for we will this day bring thee to Heaven: but thou shalt stay till the Masses be said, and after thou hast received the Viaticum or journey-earnest, of the body and blood of our Lord, thou shalt be convey'd to everlasting joyes: Call Eappa the Priest, and tell him thus; Our Lord hath heard your*

A propheticall Vision.

Masses.

your prayers, and looked mercifully upon your fasting, there shall not one more dye of the plague in this Monastery; and they that are sick shall recover. But thou alone (said they) shalt be set free, and go unto the Lord, whom thou hast served. Tell them it hath pleased God to doe thus for them, through the intercession of the dear servant of God King Oswald: For on this day was he Martyred by the Infidels, and taken up to Heaven. Let them look their Book, wherein are registred the departed, and they shall find it so: Let them therefore say Masses through all the Oratories of the Monastery, giving thanks, as well that their prayer is heard, as also in the memory of the said King, who formerly was their King, and therefore earnestly prayed for them, as for

Intercession of Saints approved from heaven.

Masses commanded by the Apostles.

out of Bede's own words. C.15.

for those of his Nation. And when all the brethren are come together to Church, let them be partakers of the heavenly sacrifice and so end their fast. All this being related by the boy, the Priest enquired after what manner they appear'd: He answered, they were comely and resplendent in habit, and countenance above any he had ever seen, the one with the celestial Tonsure, the other with a long Beard, and they said, they were Peter and Paul, servants of Christ, sent for the defence of the Monastery. The Priest believing the words by the Boy, seeking in the Records, found that Oswald was slain that day: calling therefore together the brethren, he commanded Masses to be said, and that all should communicate after the accustomed

Intercession of Saints avouched by the Apostles.

St. Peters Ecclesiasticall Tonsure:

Sacrifice.
Communion
under one
kinde.

accustomed manner, and also caused a particle of the same sacrifice of the Lords Oblation to be brought to the sick Boy, which done, he died the same day; confirming by his death the truth of the Apostles words; for no more but he dyed out of the Monastery. By this Vision many were stirred up to pray, and call for mercy in adversity, as also to use the wholesome help and medicine of fasting. And from that time, as well in the Monasteries, as in very many other places, the Birth-day of the said King, began yearly to be kept holy with celebration of Masses.

Masses
Yearly Feasts
of Martyrs.

The 15. Chapter nothing
but Civil Affairs.

Chap.

Chap. 16.

Relates, How King Cedwall, The Isle of Wight last converted.
though not yet Christned, bound himself by Vow, that if he took the *Isle of Wight*, he would give unto God the fourth part thereof, which he perform'd. He gave it *Wilfrid* Wilfrid their Apostle. for the service of our Lord. Thus this Island after all the Provinces of *Britany* was converted.

Chap. 17.

At this time, *Theodore*, the Archbishop, hearing that the Faith was much opposed at *Constantinople*, by the Heresie of *Eutichus*, and desiring that the *English Church*, which he govern'd might continue free
Z from

The faith of
all the Bishops
and Doctors of
England.

The Antient
English blessed
Church recei-
ved more than
the first four
Councells.

from any such spot; gathered
an Assembly of many Reve-
rend Priests and Doctours,
where he found an uniform
consent of them in the Catho-
like Faith. Theodore, By the
grace of God, Archbishop of the
Isle of Britany, and with him sit-
ting the other Bishops at Het-
field, &c. After debate and con-
ference, We have set forth the
true Catholike Faith in such sort
as our Lord delivered it, &c. We
have received the five holy and
general Synods of the blessed and
beloved Fathers of God, viz. of
318. assembled at Nice against
the wicked Arius and his opini-
ons: and of 150. at Constanti-
nople against the fond Sect of
Macedonins, and that at Ephe-
sus the first time of 200. a-
gainst wicked Nestorius, and
that of Calcedon of a 130. a-
gainst

gainst Eutichus; and at Con-
stantinople the second time,
where was assembled the fifth
Councell against Theodore and
others. Also we receive the Sy-
nod held at Rome, in the time of
the most holy Pope Martin: We
worship and glorifie our Lord as
those men have done, neither ad-
ding nor diminishing; and we
excommunicate with heart and
mouth, those whom they excom-
municate; and whom they have
received, we receive.

Chap. 18.

At this Synod was present,
and confirm'd the Catholike
Faith, a Reverend man, nam'd
John, the cheif Chantour of St.
Peters, and Abbot of the Mo-
nastery of St. Martins, who was
come from Rome, by command

Abbots and
Monks.

By prince of
the Apostles
kill St. Peter
understood.

Priviledges of
Popes admitted
in England,

Abbies.

How antient
our Church
Musick is a-
bove that of
the Protestants

of Pope *Agatho*, having for his guide the Reverend Abbot *Benedict*. For having built a Monastery in *England*, in honour of the Prince of the Apostles, he came to *Rome* (as often before) with *Ceolfred* his companion in the same work (after Abbot) and was receiv'd most honourably by the Pope, of whom he obtain'd Letters of Priviledge by Apostolike Authority, as he knew King *Egfrids* will was by whose liberal gift he had erected it. He brought this *John* with him into *England*, to teach the Abbeyes the yearly course and order of singing, as it was taught at *St. Peters* in *Rome*, which he did, teaching the Chantours and Choristers of the Abbey, the order and form of singing and reading; committing to wri-

Celebration of
Feasts accor-
ding to the pra-
ctice of Rome.

ting those things which appertain'd to the celebration of the high Feasts and Holy-dayes through the year: which have been hither kept in the same Abbey, and are now in all places copied out. They came to hear him from all the Monasteries of the *Province*, and many invited him to come unto them: He had in charge from the Apostolike Pope, diligently to observe what Faith the Church of *England* profess, and bring him word thereof to *Rome*: So the Copy of the foresaid Synod was given to him to carry to *Rome*, wherein the Catholike Faith was found sound and uncorrupt; but in his return he died: His body for the love he bore to *St. Martine* (whose Monastery he govern'd) was honourably buried

Englands old Religion B.4.
ed at *Towers*. Neverthelesse,
the Copy of the Catholike
Faith was brought to *Rome*,
and joyfully received by the
See Apostolike.

Chap. 19.

Perpetuall Vir-
ginity in Wed-
lock.

This approved
by Miracles.

King *Egfrid* took to wife
Ediltrude daughter of the King
of the *East-Saxons*; yet she re-
main'd twelve years a Virgin,
as Bishop *Wilfrid* a man of ho-
ly memory did inform me, en-
quiring purposely thereof, be-
cause some doubted it. And
that such things may be done
in our time, as formerly, (as Hi-
stories witness) we may not
question. This also was a signe
of the divine Wonder, that
the body of the same Virgin,
being buried, remain'd uncor-
rupt, which shews she ever li-
ved

out of *Bedes own words*. C.19.
ved untoucht. And tis well
known, she long besought the
King, that she might forsake
the cares of the world, and go
into a Monastery to serve
Christ: Which having ob-
tain'd, she chose the Monastery
of Abbess *Ebba*; Bishop *Wil-
frid*, giving her the Veile and
cloathing of a Nun. A year
after, she was made Abbess in
the Isle of *Ely*; where was
built a Monastery of Virgins
dedicated to God, to whom
she proved a good mother, li-
ving a Virgin in example and
heavenly life. Tis said, that
from the time she entred, she
never wore linnen, but wollen
onely; very seldome, but on
high feasts, or for necessity, did
she eat more than once a day.
From the time of her first set-
ting to prayer untill day light,
she

Nuns.

Nuns Habit.

Their Holy
life.

she continued in the Church. They say, she prophesied, she should die of the plague, and declared the number that should die out of the Monastery. *Sexburge* her sister succeeded Abbess, who plac'd her Sisters bones in the Church, the Grave being opened, and the body of the holy Virgin and spouse of Christ, taken up, it was found as free from corruption (though buried sixteen years) as if she had died the same day, as Bishop *Wilfrid* and others witnesse; and the cloaths wherein her body was wrapt, appear'd whole, and so new, that they seem'd but then to be put on: *It is further related*, How being molested in her life time, with a swelling and pain of her cheek and neck; she rejoyc'd and was

Approved by
Miracles.

wont

wont to say; *I know I deservedly undergoe this pain, for when I was a girle, I wore the superfluous burthen of precious Pearls and necklaces, and I believe God doth therefore send this pain in my neck, that he may so absolve me from the guilt of vanity, whilst in love of Gold and pretious stones the fiery heate annoieth me.* It hapned also that by the touching of the said clothes wherein the Corps lay Spirits were expelled out of posselt bodies and diseases heal'd. And tis said that the Tombe in which she was first laid, cured those that had sore eyes, who making their prayer, and applying their head to the Coffin, forthwith were freed. The body of the Virgin is kept to this day, and had in great veneration: The Tomb

Miracles by
Reliques.

We commonly call this Virgin St. *Audry*.

A a ready

Englands old Religion B.4.
ready made, was not without
miracle found fit for the Vir-
gins body.

Chap. 20.

Nuns Spouſes
of Chriſt and
therefore
Queens.

I adde (ſaith *Bede*) a Hymne
of this Queen and Spouſe of
Chriſt, and therefore truly
Queen becauſe Chriſts Spouſe.
then followeth the Hymne.

Chap. 21.

Nothing but a battell, in
which King *Elbuine* was ſlain;
peace enſued.

Chap. 22.

In the foreſaid battell, a
thing famous and well known
to many hapned, which we
may not omit, both for the
pro-

out of *Bedes own words. C. 22.*

profit of the Reader and glory
of God. Among the ſouldiers
that were ſlain, a young man
called *Imma* was left for dead,
who at laſt reviving and
binding up his wounds, was
taken, and brought before the
Commander, he fearing to
confeſſe he was a ſouldier, ſaid
he was a Farmer of the Coun-
try, and had brought victuals
to the Campe. The Com-
mander (for all that) at night,
commanded he ſhould be kept
in Irons; yet none would
hold him: for as ſoon as they
were gone that bound him, his
Fetters fell off. For he had a
Brother, whoſe name was *Tun-
na* a Priſt, and Abbot of a Mo-
naſtery in the City, called this
day *Tunnaceſter*, who hearing
his Brother was ſlain, came to
ſeek his body, where finding

A ſtory profit-
table to the
Reader and
glorious to
God.

Masse proved
by Miracle to
be propitiato-
ry for the li-
ving and dead
Ano. 679.

one like him, he brought him to the Abbey and buried him; and after caused *Masses* to be said, to obtain Absolution for his soul; by the saying of which *Masses* it came to passe, that nothing could bind him, but that he was instantly loosed. The Earle that kept him wondered thereat, and inquired of him the cause *I have* (quoth he) *a brother that is a Priest, I know he thinks that I am slain, and therefore doth often say Masse for me. And if I now were in another world, my soule should be loosed from pains, through his Intercession and Prayers, as my body is hear from fetters.* Being recovered, the Earle sent him to London, and sold him to a Marchant of *Frizeland*, but neither he, nor any else could binde him by any

any meanes. The Merchant seeing this, took a rancome for him: For about the third hour in the morning, when *Masses* began to be said, very often were his Fetters loosed. *Imma* returning to his Countrey, declared to his brother all that hapned, and he knew by what his brother told him, that his bonds were loosed at those times chiefly, in which *Masses* were said for him. He understood also, that the other great helps that befell him, came from Heaven, through his Brothers Intercession and offering of the saving Host and Sacrifice. Many that heard this, were devoutly inflamed in faith, imploying themselves in Prayer, Almes and Charitable deeds, offering to our Lord Hosts of sacred Oblations

Note how
sure this story
is.

lations, and Sacrifices for the delivery of their friends, that were departed this world. For they understood thereby, and knew that the saving sacrifice was effectually to the everlasting Redemption of body and soul. This story was told me by them that heard it from the man on whom it was done: and therefore knowing it to be undoubtedly true, I insert it here.

Chap. 23.

Holy Nuns.

Religious life
the more ready way to
heaven.

The year following, the devout and Religious servant of Christ *Hilda* Abbess of *Streanshal*, after many heavenly deeds, past out of this world to the rewards of heaven: Three and thirty years she lived in a secular life, and as many did she dedicate more nobly

bly to our Lord in Monasticall life, she was Daughter to the Nephew of King *Edwin*. Yet she quitted her secular habit, desiring to go into *France*, and there in a Monastery, to lead a Pilgrimes life, that so more easily she might enjoy an everlasting Country. There liv'd in that Monastery at the same time *Herewid* her sister, Mother to *Aldulf*, King of the *East-English*; under the rule and discipline of Religion, and after the example of her sister she lived as a stranger out of her own Country: A year after *Hilda* being called home by *Aidan* the Bishop, had a Lordship given her, where she lived a Monastical life with her company. Then was she made Abbess of a Monastery, called *Heorthem* which was built

Monasteries.

built by the devout Handmaid of Christ *Hein* who is said to have been the first in *Northumberland*, that took upon her the state and habit of a Nun, being consecrated by *Aidan*. This handmaid of Christ governing this Monastery, ordered the same excellently in regular life and discipline: Having ruled, there for some years in great observance and strictness of Regular life, she took upon her the building of *Streanshal*, which she furnished with the same Rules and Orders. She admirably taught the works of Righteousness, Devotion, and Chastity, after the example of the Primitive Church. There was none rich none poor, all was in common, nothing peculiar, or singular, in any one; she made the Religious

gious men that lived under her, bestow their time in reading of holy Scripture, and practise of vertue, that thence might be found men worthy to serve the Altar, whereof five were Bishops of eminent sanctity. One of them called *Ostfor*, when he had in both Monasteries diligently followed the reading of Scripture, desirous of further perfection came into *Kent*, to Archbishop *Theodore*: he went also to *Rome*, which at that time was counted a thing of great vertue: As for *Hilda*, after seven years extraordinary patience in sickness, she died. Her death was revealed by a manifest vision in another Monastery. There was a certain Nun called *Begu*, who had served our Lord in Monasticall conversation

Altars.
Our Bishops
Monks of singular sanctity.

Pilgrimage to
Rome a thing
of great vertue
An 680.

Nuns graced
with heavenly
visions.

B b

tion

tion and virginity thirty years and more. This Nun taking her rest in the dormitory, heard suddenly the bell ring, which was wont to call them up to prayers, when any of them departed this world; and opening her eyes she saw the roof, and all above full of lights, and the soul of the said handmaid of God in that light carried into heaven, accompanied by Angels. Hereupon she rose and went to the Virgin that was governess of the Monastery and told her that the Mother of them all, *Hilda* was departed, and with a great company of Angels ascended to Heaven; then she made the sisters rise and go to Church, willing then to say prayers & Psalms for the soul of their Mother. At break of day came the Brethren

thren to bring word of her departure, but they shewed they knew it before. It is reported that in the same Monastery where the Handmaid of Christ died, one of these vow'd Virgins had her departing shewed her in a vision, beholding her soul going with the Angels to heaven, whilest she was at that time with other handmaids of Christ in the remote places of the Monastery, were such as were newly come to Religion were wont to be tried in a place apart the time of their probation, till instructed in the rule and order, they were admitted to the fellowship of the rest.

Years of novitiate or probation of Religious.

Chap. 24.

Holy Monks.

Reservation of
the SacramentCommunion
under one
kind.The Custome
of singing
Mattins and
Lauds in the
night.
The signe of
the Crosse.

Contains the vertues of one Cednom, and relates how he became a Monk, and how the night before he died, he desired him who serv'd the sick, to prepare him a lodging in that place where those, who lay a dying, used to be lodged, (commonly called the infirmary) who wondering thereat he not seeming near death, did notwithstanding what he desired. About midnight he enquired, whether they had the Eucharist within? And receiveing it, he askt, How nigh the hour was that the brethren should rise to perform their nightly Laudes? they answered not far off. Then quoth he, let us expect. that hour, being come, signing himself with

out of Bedes own words. C. 24. with the sign of the holy Crosse sleeping a while he dyed, becoming a Prophet of his own death.

Chap. 25.

Relates, How the Monastery of Virgins in Colloiden (now call'd Coldingham in the marches of Scotland) was burnt, How also in the same Monastery, one named Adaman led a very devout life in chastity, abstinence, and prayer, so that he did neither eat nor drink except on Sunday and Thursday, and often times past over whole nights in Watching and prayer. Having in his youth committed a grievous sin, it often occurring to him, he resorted unto a Priest, confest his sin unto him, and

Strange Austerity of the ancient Monks.

Confession. Absolution for a time deferred.

Satisfaction.

and desired his counsel, how to escape the wrath of God. The Priest when he heard his offence, said, *A great wound requires a greater cure, give thy self to Fasting and Prayer, to the end thou mayest find God merciful to thee.* But he out of excessive grief, desiring forth with to be absolv'd from his sins, said, *I am young and strong, therefore whatsoever you impose, I will perform to be saved, although it be to passe the whole night in Prayer, and the whole week in abstinence.* Tis too much said the Priest; it sufficeth you to fast two or three dayes at once; do this a while then returning unto me, I will declare unto thee, how thou mayest persist in doing Penance. Some unexpected cause calling this Priest into Ireland, he

out of Bedes own words. C. 26.

he departed this life. But Adaman ever after kept this manner of fasting. The latter part of this Chapter, recounts the vision of one who appearing to Adaman, said, *Thou and many others have need to redeem your sins by good works:* foretelling him the ruine was to befall that Monastery for neglect of due observance which after hapned. This Giles a most Reverend Priest told me, who then lived in that Monastery.

Sins redeemed by good works.

How assured all this is.

Chap. 26.

Relates, chiefly the Revolution of civil affaires, and some few other passages little to our purpose.

Chap.

Chap. 27.

Solitary life.
Our cheif holy
Bishops
Monks.

They shine
with the gift
of prophesy.

Relates, How Cuthbert, a Holy man being consecrated Bishop of Lindis-ferne, lived a solitary life many yeares in great continency, and how first in the Monastery of Mailrose he was an humble scholler to Boisfel a man of great vertue and of a Prophetick Spirit. He learned of him the Scriptures and example of good workes His Master dying Cuthbert was made Head of the Monastery, and brought many to a regular life. He often went out into the villages to preach the way of truth to them that went astray. For it was the custome of England at that time, that when any Clergyman or Priest came forth, they all

out of Bedes own words. C. 27.
all flock about him to hear the Word, diligently hearkening, and more willingly following in works what they heard. None hid the secrets of his heart from him, but all plainly declared in *Confession* what they had done, because they imagined, these things were not concealed from him & as he commanded, so did they blot out their *sins* *Confest* with worthy fruits of Pennance. He was remov'd from the Monastery of *Mailrose* (after he had many years excell'd there in great signes of vertue) to *Lindisfern*, to teach the Brethren the observance of regular discipline. *Aidan* first Bishop of that place was a Monk, and did there place and begin Monastical life and conversation, joyning it with his Episcopal Function,
C c even

*Confession,
Satisfaction,*

even as the blessed Father *Augustine* had done in *Kent*.

Chap. 28.

Anchorets
graced with
Miracles.

After this *Cuthbert* encreasing in merits past further, and led an Anachorets life: The place he made choice of being haunted with spirits, and destitute of Water, Corn and Trees; he, by his prayers, chasing them away, made habitable. He commanded the brethren to dig, where the earth was hardest and stoniest, and by his prayers obtain'd such plenty of water, that it sufficeth all to this very day. He commanded also Barley to be sown in a season most improper; and yet he reaped a plentiful crop. Tis related further, How at the Synod of *Atwiford*

Atwiford he was compell'd to take the Office of a Bishop, and that which forced him, was that the servant of God *Boisell* (who with a prophetick spirit foretold many things) had prophesied, that he should be ^{Sacrifice.} Bishop. He was famous for abstinence and strictnes of life. When he offered the wholesome Sacrifice to God, it was ^{Gift of Prophecie,} with tears from the bottome of his heart. Having spent two years in his Episcopal Function, he return'd to his Monastery, admonisht from God of the day of his death, which he declared to some in obscure words, though afterward plainly understood: To others he openly manifested the same.

Chap.

Chap. 29.

Solitary life.

A prophesie.

Relates How *Herebert* a Priest of great perfection and friend to *Cuthbert*, led a solitary life, to whom *Cuthbert* revealing his own death, he fell downe at his feet, requesting him to obtaine that he might passe to Heaven with him. *Cuthbert* having made his prayer, told him his request was granted. The event confirmed the Prophesie, for they died both upon one day.

Chap. 30.

Miracles.

Reliques.

God being pleas'd to manifest in how great glory *Cuthbert* lived after his death, whose godly life excelled in many Miracles, inspired the Brethren

A Miracle.

Lents forty dayes fast.

Brethren, a eleven years after to remove his bones. Opening the Tombe, they found the body all' whole, as if it were alive, the nmes, joynts, sinues pliable, the garments also seemed fresh, and resplendent. They went to the Bishop, who was then in a solitary place incompast with the sea. For there was he wont alwayes to keep the time of *Lent*, and forty dayes also before *Christmas*, in devotion, abstinence and tears: They brought him part of the Clothes that were about the Holy body, which he received as an acceptable present, and kissing them with great affection rejoyceth to hear of such Miracles. His successor of great vertue *Eadbert* was laid in *Cuthberts* grave, in which place Miracles

cles done in restoring the sick,
do witness the vertuous lives
of them both.

Chap. 31.

Miraculous
Reliques.

Relates, How one was cured of a Palsie at *Cuthberts* Tombe. The Clothes also wherewith the Holy body was clad, either in his life or after his death, did not want the gifts of healing the sick.

Chap. 32.

Miraculous
Reliques.

Relates, How another was cured at St. *Cuthberts* reliques of a great sore in his eie. The Monks had taken some of *Cuthberts* haire of his head for reliques to shew and give: And as soon as part thereof was applied to the sore, the partie was healed.

The

The Fifth Book.

Chap. 1.

Relate, How *Edilwald*, *Cuthberts* successor in a solitary life, alaid, by prayer, a great tempest at Sea, wherein some of his Brethren were in danger. *Gutfrid* (saith *Bede*) a faithfull servant of Christ who was one of the Company, and after Abbot of *Lindesferne* declared it to me. *When we had* (said *Gutfrid*) *talkt with him much to our comfort, having askt blessing, we hastned home. Soon after a great tempest arose: Edilwald falling on his knees prayed to God to deliver us, and suddenly the storme ceast, and we came safe to land. As soon as we were ashore, the Tempest and storme*

Solitary life.

Monks of miraculous sanctity.

Storme began again, and lasted all that day, to give us to understand that the calme was given us by God, at the prayers of the Holy man. After his decease, he was buried in St. Peter the Apostles Church.

Chap. 2.

Miracles how
authentically.

John, Famous for integrity, and purity of life was made Bishop of Haglſtad, of whom his familiar acquaintance were wont to report many strange Miracles wrought at severall times, chiefly *Berethun* (who is now Abbot) a man most Reverend and faithfull in his relations, of which I thought fit to record some. There is a private abode neer a Church-yard of St. Michael the Arch-Angell, hither this holy man was

out of Bedes own words. C.2.

was wont to retire himself to pray especially in time of Lent. The time being now at hand, he gave command to seek out some begger, towards whom he might exercise his charity. They brought him one who was dumbe: One week of Lent being past, he call'd the dumb begger to him, and bidding him put out his tongue made the signe of the Crosse upon it, and then bad him speak, whereupon he spoke after the Bishop all that he suggested, and so perfectly recovered his speech.

Lents fast of
40. dayes.

Miracles by
the signe of the
Crosse.

Note that this John is he who was called John of Beverlay, whence Godwin saith Bede was much to blame if these things be not true. For he knew him, and took

How assured
this and the
Miracles in
the next five
chapters be.

holy Orders of him, and lived in his Dioceſs.

Chap. 3.

Relates, How the ſaid Biſhop, coming to a Monastery in a Town call'd Vetade, where Hereburge was Abbeſſe, ſhe told him that one of the Nuns of the Convent was very ſick, and lay pining, and languiſhing away: And ſhe beſought the Biſhop to go in and bleſſe her, which he did, ſaying prayers over her, and departing bleſt her: As we were taking our leave, (ſaith Abbot Berecht) the ſwelling went away, and the Maide was delivered from danger:

*A Miracle by the bleſſing of the Biſhop, ſc-
rified by an eye-witneſs.*

Nuns.

Chap

Chap. 4.

Relates, How an Earle ſent his ſick Lady ſome of the water which the ſaid Biſhop had hollowed, in the dedication of a Church, willing her to drink of it, and waſh the greived part, which done, ſaith Abbot Berecht, ſhe roſe ſo whole and ſound, that ſhe ſerved us at the table.

A Miracle by Holy Water related by an eye-witneſs.

Churches dedicated therewith.

Chap. 5.

Another time when the holy Biſhop had dedicated a Church, an Earle called Addi intreated him to come to his Houſe, where one of his family lay ſo deſperatly ſick, that his Coffin was already prepared, hoping that if he

Dedication of Churches.

D d 2

had

A Miracle of
the Holy Bi-
shops blessing.

had but laid his hands upon him and blessed him, he should be better. The Bishop enters, makes his prayer, blesses him, saying, *God send you whole, son;* Then sitting down at Table, the partie sent for a Cup of wine, which the Bishop blessed and sent him. As soon as he drank it, he arose a sound man, put on his apparel, came to the Table, saying, that he desired to eat and drink with them, he sat down, eat, drank, and was as merry as any at the Table, and lived many yeares after a sound man. This Miracle the Abbot *Berecht* said, he had from those who were present.

How sure this
is.

Chap

Chap. 6.

Herebald, A faithfull servant of Christ now Abbot of a monastery was heard to say *astouching John the Bishops worth: I have had experience in many others, but especially in my self, as whom he in a manner forced from death to life by his prayer and benediction: for having been sore bruised with a fall, I was healed by the Bishops intercession.* When for age the Bishop could not preach, he consecrated his Chaplin *Wilfrid* Arch-Bishop of *Torke*; and himself retiring into a Monastery there ended his dayes.

A Miracle re-
lated by him
on whome it
was done.

Chap.

Chap. 7.

Good works
for hope of re-
ward.

Our Kings Pil-
grimes to
Rome.

By Prince of
the Apostles
Peter under-
stood.

Cedwell King of the *West-Saxons* (after he had raigned two years) for hope of an eternall kingdome forsook his owne, and went to *Rome*. He thought it a singular glory to be regenerated at the holy Apostles Tombes by the Sacrament of Baptisme, hoping soon after to passe to eternall life; which hapned as he desired. He was baptised on Easter eve, An. 689. and wearing yet the robes of Innocency fell sick, and died. Whom the Pope at his Baptisme nam'd *Peter*, that he might beare the holy name of the Prince of the Apostles, whose Tombe he came to see with great devotion many hundred miles: *Hun* succeeded

out of Bedes own words. C. 8.

succeeded him, who having been King seven and thirty years, leaving his Kingdome, went to the Tombes of the Apostles in *Rome*, having an earnest desire to live a Pilgrime on Earth for a time near those Holy places, that so he might deserve the better to be received of the Saints in heaven; Which practise in those dayes many *English*, both of Nobles and Commons, Spirituall and temporall, Men and Women, were wont to performe with exceeding emulation.

Our Kings
Pilgrimes to
Rome.

Good works
for hope of re-
ward.

Pilgrimages to
Rome most
frequent.
An. 689

Chap. 8.

Relates, How *Theodore*, Arch-Bishop of *Canterbury*, departed this life very aged, and how the number of years he lived, were signified unto him by

How worthy
men the Pope
sent still to
England.

Eccle. c. 44. v
14.

by revelation. He was buried in St. Peters Church. A man worthy of perpetuall remembrance, for his singular vertues, of whom with his companions it may be said: *That their names shall live in glory from generation to generation.* Then the Church of England received such comfort and increase in spirituall matters, that it never received the like before nor after.

Chap. 9.

Monks made
Primas.

Berechwald, succeedeth *Theodore* in *Canterbury*, who was Abbot of *Rashwulfe*, now called *Reculver* in *Kent*, a man well knowing in the holy Scripture, skilfull in Ecclesiasticall and Monasticall orders and discipline. He consecrated

ted *Toby* Bishop of *Rocheſter*, one expert in the Latine and Greek Tongue.

Chap. 10.

Relates, How *Egbert*, a Reverend Priest and servant of God, to obtaine Heaven, led a Pilgrims life in *Ireland*. He took upon him the office of an Apostle, desirous to preach the word of God to the *German* provinces, which had not yet received it, or if this could not be, to travell to *Rome*, to see and worship the Tombes of the blessed Apostles and Martyrs. But by revelation from Heaven neither of these was effected. For *Boisell* once Abbot of *Mailrose*, appearing after Mattins to a Religious Man, bad him go tell *Egbert*,
E e that

Good Works
in hope of re-
ward.

Visiting and
worshipping
Saints bodices

Heavenly Ap-
paritions.

Anchorets of
great perfecti-
on.

that he must not perform that Journey; but that it was Gods will that he should go and instruct *Columbe's* Monastery. This *Columbe* was the first Preacher of the Faith to the *Picts*, and the first Founder of a Monastery in the Isle of *Hu*, which was had in great estimation. *Egbert* neglecting for awhile to go to the Monastery, as he was commanded of God, *Boisell* appeared again to that Religious man, telling him that he should say to *Egbert*, that whether he would or no he should go to *Columb's Monastery*. Which so fell out; For by tempest he was drive thither: yet one of his companions, *Wigbert* by name, excelling in contempt of the world, and profound knowledge, for he had led an

Ana-

Anacorrites life in great perfection many years arrived in *Frizland*, but without successe. So he returned to his former solitary life.

Chap. II.

Egbert, By Revelation from God, not being suffered to preach in *Germany*, he sent other holy and vertuous men, of whom that notable and excellent man *Willibrord* Priest was chief: They converted *Frizeland* from Idolatry to the Faith of Christ, two other *Englisch* Priests, who had voluntarily liv'd in banishment in *Ireland*, for hope of eternal life, whose names were *Hen-* Good works
wald, came into *Saxony* to win for hope of re-
ward.
souls to Christ. The barbarous observing them to be of

Sacrifice upon
a portable Al-
tar.

Miracles at
Saints bodies.

another Religion (for they sung Hymns, Psalms and deuoute Prayers, and daily offered the sacrifice of the holy Host, having with them holy Vessels, a little Table hollowed, instead of an Altar) suspecting they came to withdraw their Land from worshipping their gods, murthered them; and to witness their Martyrdome, there appeared Miracles from Heaven. For their bodies being cast into the river of *Rhene*, were carried almost forty mile against the main stream to their companions, and a great bright beam of light, reaching up to heaven, shin'd every night ouer the place where their bodies were. One of them appeared in the night, to a companion of his, nam'd *Tilmon*, (who

(who of a Souldier was become a Monk) telling him, *that he should find their bodies where he should see a light shine from heaven*: which happened accordingly: The day of their Martyrdome or Invention is in those places celebrated with due veneration. King *Pipin* with great glory entombed them at *Collen*. Tis reported, that in the place in which they were killed, a Spring bubbled up, which to this day affordeth plenty of water.

Feasts of Mar-
tyrs.

Chap. 12.

Willebrord with these Holy men his companions, having license of the Prince to preach in *Frizland*, went first to *Rome*, where *Sergius* sate in the See Apostolike, that by his approbation

Apostolicall
Preachers re-
sort to the
Pope for his li-
cence and be-
nediction.

They promote
the worship of
Reliques.

The Apostoli-
call men,
Monkes.

bation and benediction he might settle to the Apostolike office of preaching to the Heathens, hoping withall to receive of him some Reliques of Christs holy Apostles and Martyrs, that when casting out Idols he erected Churches, he might have in readines some holy Saints *Reliques* to bring in their place, and to dedicate them in their honour, whose *Reliques* he had received. All things succeeding to his desire *Swibert* is chosen their Bishop, and consecrated in *England* by *Wilfred*, and returning, converteth a great number. At last building a Monastery, in an Isle of the *Rhene*, leading there a very austere and continent life he died. His successors possesse the same to this day. *Pepin* sent that vertuous and worthy

worthy Prelate *Wilbrord* to *Rome*, by consent of all, that he might be made Archbishop of *Frisland*, upon Saint *Cicilyes* day Anno 690. and in her Church he was consecrated and named *Clement* by the Pope and sent to his Bishoprick of *Utrecht* in *Holland*. He erected many Churches and Monasteries through the Countrey. This *Willebrord* otherwise *Clement* liveth yet a Reverend Father

An Archbishop
appointed in
Frisland by
the Pope.

Chap. 13.

At the same time was wrought in *Britany*, a Miracle worthy of perpetuall remembrance, and not unlike to the ancient Miracles of times past. A certaine man in *Northumberland*, dead for a time

An. 696.
A miraculous
vision and con-
version thence
ensuing.

Shaving of
Monks.

Note the best
kinde of Wit-
ness.

time, rose againe to life, and told many things worthy the relating, of which we touch some few. *I am*, saith he, *truly risen again from the death, but henceforth my conversation must be far unlike my former life.* Rising up, he went to Church, and continued there in prayer untill day. Then he divided all his goods into three parts, one he gave to his wife, another to his children, the third he gave in almes to the poor. Then he entred into the Monastery of *Maitrose*, and being shaven he made his abode in a secret habitation; assigned him by the Abbot, where he lived, untill his dying day in such austerity of body, that, though his tongue had said nothing, yet his life spake that he had

seen

out of Bedes own words. C.13.
seen many terrible things. He related what he hath seen in this manner. *The Countenance & apparel of my guide was full of light, we came to one great broad valley of infinite length, all full of terrible fire, there was also another valley intolerable with hail and snow. Both places were full of souls tossed, as with a whirlwind, out of one into the other.* I began to think, that this was Hell, but my guide said, Think not so: Then having mentioned all the rest of the visions, he relates, how his guide told him, *That this valley, so full of horrible flames, and so bitterly cold, was the place where their souls remain to be tried, who deferring the Confession of their sins and amendment, had recourse to Pennance at the point of death: yet because they made*

Confession.
An eye witness
of Purgatory.

Ff

humble

Souls be free
before the day
of Judgement,
and by what
means See this
as a point of
faith defined
in the begin-
ning of the
Council of
Florence.

Makes a Sacri-
fice Propitia-
tory for the
dead.

Change of life
into great au-
sterity for fear
of torments.

*humble confession of their sins
and repented, they shall all come
to Heaven at the day of Judg-
ment. Many (quoth he) shall
come to Heaven before the day of
judgement, for th: good Prayers,
Alms, and Fasting of the living,
and especially by the holy sacri-
fice of the Mass. Only they
which are perfect in all their
thoughts, words and deeds, are
carried straight to Heaven. The
effect of this vision was the
change of his life into strange
Austerity. When any one said
unto him, brother Dirthelm,
(for that was his name) *It is a
wonder you can endure so much
cold?* He would answer, *I
have seen more cold endured
than this: And when they
said, *Tis a wonder you can en-
dure such austerity?* He answer-
ed, *I have seen more rigorous
sufferings***

out of Bedes own words. C.11.

sufferings than this. This
Chapter intermingleth in this
Relation, how that hard by
this mans Cell, there lived a
Monk called *Genigide*, who
was living at the very time
that Bede did write this, lead-
ing a solitary life in *Ireland*,
sustaining his aged body with
brown bread and cold water,
who often entring into the
foresaid Monks Cell, heard
him many times repeat this
whole relation; and from him
I came to the knowledge of it,
saith Bede.

How afflicted
Authority this
Aoy hath.

Chap. 14.

There was a Layman in
great favour with King Co-
enred, but negligent concern-
ing the state of his soul: The
King warn'd him often to con-
fess

Confession.

We are judged
according to
our works and
not only faith.

fesse and forsake his former life, whilest it was time. But he slighting the Kings admonition, said, *He would doe Pen-nance hereafter.* It chanced he fell sick, the King coming to him, exhorted him, that now at least he would do Pennance, *nay, (quoth he) I will not now confesse my sins, but when I am recovered I will: least my companions think I did it for fear of death.* The King after a while, returning again, this Courtier told him, *now it was too late, and that he had seen all that ever he had committed written in two Books, and that he should strait wayes die and be carried into Hell.* The first book (said he) *shewed me by an Angel contained all the good works, which ever I had done, but the book was very little. Then the wicked spi-rits*

out of Bedes own words. C.15.
rits brought before me, a book of a mighty bigness, in which I read all the sins I had committed in thought, word and deed. Then he related, how he heard his Condemnation. Thus in despair he died. This I thought fit to relate, as I receiv'd it from the reverend Bishop Peckelm.

Chap. 15.

I my self knew a Brother (whom I would I had not known,) who being admonisht by his Brethern to amend his life, brought unto desperation by a vision he had of his place in Hell, said, *There is no time for me to amend my former life.* Thus he died without receiving the Sacrament: None of all the Con-

vent

Masses and
prayers used
for the dead.

vent durst say Mass, sing psalms, say the least Prayer for his soul. This stirred up many to do Penance for their sins, which effect God grant, it may work in those who shall read this.

Chap. 16.

About this time, many of the *Scots* in *Ireland*, as also of the *Britans*, admitted of the manner of celebrating *Easter*, taught by the Catholike Church. For *Adamon*, a virtuous Priest, Abbot of the Monks, and Religious in the Isle of *Hue*, seeing the canonical Rites and Ceremonies of *England*; and admonisht by the learned, not to live contrary to the Universal Church, neither in *Easter*, nor any other decrees,

out of *Bede's* own words. C. 17.

decrees, chang'd his mind, and prefer'd what he saw, in the *English* before his own. He wrot a Book of holy places, as he had been inform'd by *Archieuse* Bishop, who had travelled to see them. Some *Bede* relates in the next Chapter.

We must not
live contrary
to the univer-
sal Church.

Chap. 17.

Relates, Out of the foresaid book of *holy places*, how over the place where Christ was born, there is built a Church of the blessed Virgin; and how the inward grot in which our Saviour was born, is covered with precious marble. *Con-stantine* built a Church, where the Crosse of Christ was found by *Helena*. A Church also was built in *Golgotha*, where the rock is seen, which bore Christ's Crosse

Churches to
our Lady in
the East,
Reliques hono-
red there as
well as in the
West.

There also
Crosses lights.

There Altars
also, and sacri-
fice upon them
for the dead.

There many
Altars in one
Church.

There also
lights burnt by
day light.

Crosses.

Altars of stone.

Crosse and his blessed body. Now in that place, there is a mighty Cross of silver with a brazen wheele over it, full of *Lamps*. An Altar is cut out where the Crosse stood, where *Sacrifice* is wont to be offered for honourable men that die. There is also a round Chappel of Christs Resurrection, which hath three *Altars*. In the middle of this Chappel, is the Tombe of our Saviour, where day and night twelve *Lamps* burn. The top of the Chappel is gilt, bearing a great golden Crosse upon it. Part of Christs Gravestone standeth at the doore of the Sepulcher Altar-wise: the other part also makes another Altar.

Chap.

Chap. 18.

The same Author *relates*, ^{Altars.} how in the place of our Saviours Ascension on the top of Mount *Olive*; there standeth ^{A perpetual} a great round Church. The ^{Miracle,} inner Chappel having an *Altar* towards the East, could not be vaulted, nor covered over, by reason that it was the place by which Christs body passed to Heaven. In the middle of which Church the last print of Christs feet are to be seen, and although the earth be fetcht away daily by the Christians, yet it remaineth and keepeth the print of his holy feet. A great ^{Reliques} *Lampe* burneth there day and ^{Lights burn-} night. In the West-side be ^{ing day and} eight windows, and as many ^{night at holy} places.

Gg Lamps

Lamps, shining through the glasse to *Jerusalem*, and their lights stir up the Hearts of all that behold them: Upon Christs Ascension-day every year, when *Masse* is done, there cometh from Heaven a gale of winde, which maketh all in the Church prostrate themselves.

Chap. 19.

This Hedda
was Bishop of
Winchester
in *Hampshire*.

In the year of our Lord, 705. Hedda Bishop of the *West-Saxons* dyed; of whom the Reverend Prelate *Pechelme* (then a Monk) was wont to tell us, that in the place, where he dyed; many great Miracles and cures were done, and that they used commonly to carry away dust from thence, and mingle it with

with water, for such to drink as were sick, and that the sprinkling & drinking thereof, did cure many sick: so that a great pit was made by the often carrying away the dust. Miracles Re-likes.

Chap. 20.

Coenred, King of the *Mercians*, having Reigned most Nobly, at last forlook his Kingdome and went to *Rome*, where at the Tombe of the *Apostles*, receiving the Tonsure, he became a Monk, continuing in Prayer, Fasting and Almes, untill his death. There went with him *Offa*, the Son of *Sigher* King of the *East-Saxons*, a most gallant youth, whose whole Kingdom much desired that he would sway the

Good works
for hope of re-
ward.

Habit of
Monks di-
stinct.

Scepter, but he moved with like devotion, forsooke Wife, Lands, Kindred, and Countrey, that he might receive a hundred fold in this world, and life everlasting in the next: coming to the Holy places at *Rome*, he took the Tonsure and Habit of a Monk, the same year *Wilfrid*, that excellent and worthy Prelate dyed and was buried in *St. Peters Church* at *Rippon* in *Yorkshire*: He being but fourteen years old, he esteemed more a Monasticall and Solitary life, than all worldly wealth. After some years spent in a Monastery, he made a Voyage to *Rome*, to see what rights and ceremonies were observed there, as well of Seculars as Religious. He told the Queen the desire he had to visit the

Monuments

Monuments of the Holy Apostles which she approved: At *Rome* he became acquainted with a Holy & learned Arch-deacon called *Boniface*, one of the Apostolike Popes Councillors, by whose instructions he learnt the foure Books of the Gospell and *Easter*, and many other things concerning the discipline of the Church, which he could not attaine to in his Country. Returning into *England*, he was favoured by King *Alfrid*, who had learned to follow in all things the Catholike Rules of the Church: This King finding *Wilfrid* Catholick, gave him *Stamford* and *Rippon* (which the *Scots* had before) to build Abbeies. He was made Priest, and followed the the Kings Court as Preacher, and

and not long after, was made Bishop by Agilbert Bishop of Paris. In King Egfrids raigne he was deprived of his Bishoprick of Yorke, and another ordeyned in his place. Wilfrid going to Rome to plead his cause before the Apostolike Pope, was driven into Frizland, where he preacht unto them Christ. And where many thousands being cōverted and baptized by him, he was the first began this Evangelicall work, which the most Reverend Bishop, Willebrord afterwards finished. Wilfrid having past the Winter with his new Converts, reassumed his journey to Rome, where his cause was debated in presence of Pope Agatho & many Bishops. He was found by all their judgments to be without any

Holy Wilfrid
appealeth
from England
to the Pope.

any fault, and worthy of the Bishoprick. The Pope gathered a Sinod at Rome of 125 Bishops against those who held but one will and operation in Christ.

His appeale
admitted to
the Pope.

Wilfrid late among them where he was to declare his Faith, and the Faith of his Countrey, which was found to be Catholick. This was thus registred in the Acts.

Wilfrid the vertuous Bishop of Yorke appealing to the See Apostolike for his cause, and by that Authority absolved and placed in Judgement Seat in the synod together with 125. other Bishops hath declared for all the Northerne parts of Britany, the true and Catholike Faith confirming the same with subscription. Wilfrid at his returne converted the South-Saxons, and in the second year of King

His appeale
and Absoluti-
on ratified in
a Council.

This sentence
is obeyed in
England.

He appeals again and his accusers plead before the Pope as their lawfull Judge. King *Aldefrid* was restored to his Bishoprick: After five years being again turned out, he followed his appeale at *Rome*, and his accusers being present, he again was acquitted. Returning through *France*, he fell sick to death, and told *Acca* how in that sicknesse one appeared to him in a white habit, telling him that he was *St Michael*, who said to him; *I am sent by God to recall thee from death: For our Lord hath given thee life by the intercession of our Lady, Mother of God, but remaine prepared, for after foure years I will come again to visite thee. Thou shalt be restored to the greatest part of thy possessions, and end thy life in peace. Recovering he came into England, where King Aldefrid refusing to restore*

A propheticall vision.

The intercession of the Mother of God most effectually.

out of Bedes own words. C.20.

store him, shortly dyeth. Then a *Synod* is called, & by the votes of all he is reestablisht. After four years of Peace he died in a Monastery of Abbot *Cudbalds*, but entered in his own Monastery at *Rippon* in the Blessed Apostle *St. Peters* Church by the Altar.

The sentences given by the Pope obeyed in an English Synod.

Altars.

These Verses are in his Epitaph.

Wilfrid, that worthy Prelate
 Dyeth buried in this grave,
 Who mov'd with Godly Zeale,
 To Christ this Temple gave.
 And of the Apostle Peters name,
 St. Peters Church did call:
 (Christ gave,
 To whom the Keyes of Heaven
 Cheif Governour of all.
 He guilded it with finest gold,
 With Scarlet hung it round
 Hh And

The Power of the Keyes given to St. Peter

Crosses of Gold *And set up there a Crucifix,
Of Gold, even from the ground.*

Chap. 21.

Churches dedi-
cated to Saints

Acca succeeded *Wilfrid* in the Bishoprick of *York*, a man for his courage and gallant deeds, gracious in the sight of God and Man. He enlarged the Church dedicated to *St. Andrew*, and adorned it with many exquisite works. He did both then, and doth at this very day, endeavour to gather together the Holy Apostles and Martyrs Reliques, that he may in their honor build Altars. He provided Holy Vessels, lights and other necessities appertaining to the better adorning the Church of God

Altars, Reli-
ques.

Chap.

Chap. 22.

Naitan, King of the *Picts*, abandoning the Errours which he and his Country had long kept, touching *Easter*, brought them all to the Catholike observation, which that he might effect, he required aide of the *English*, whom he knew to have fram'd their Religion according to the Church of *Rome* and See *Apostolike*. He sent *Embassadors* to that end to Reverend Abbot *Ceolfrid* of the Monastery of *St. Peter* and *Paul*. He requested further to be instructed what manner of Tonsure the Clergy then should use. He desired to have some cunning workmen sent him to build a Church after the manner of *Rome*, pro-

The customs
of Rome pre-
ferred.

The custome
of the Clergy
on shaving
their Crowns;

Hh 2 mising

Peter still understood by the Prince of the Apostles.

misg to dedicate it in the honor of St. Peter Prince of the Apostles, and to follow ever more the order and faith of the Church of Rome and See Apostolike.

In Ccolfrids letter to the King, be these words.

The shaving of the Crowne used by the Clergy in honour of the Crowne of Thornes.

We exhort you most humbly to take care that your Clergy may beare the same Tonfure which the Church doth receive. For as all congregations of the faithfull are accustomed to carry the *signe of the Crosse* in the forehead, that by the power thereof they may be defended from the assaults of the Devil; and by often remembrance of it be instructed; so it behoveth them who being made by vow

Monks

Monks, or by profession of the Clergy, binde themselves ^{The signe of the Crosse.} more strictly with the bridle of continencie, to beare on the Head, by shaving, the shape of a Crown as our Saviour did, ^{Vowed Monks} a Crowne of Thornes, at his Passion. as well to express their ready minde to suffer mockeries for Christ, as strengthen their hope for a Crowne of glory. In the same letter he *Relateth* what, concerning this point, he said to the *Scotish* Abbot *Adaman*, I said (quoth he) Brother if you seek the fellowship of St. Peter, why do you follow the manner of shaving which he used, whom St. Peter did excommunicate, and why rather shew you not that you desire with your heart his character, with whom you desire to live in blisse: If you desire to follow his

Patronage of
St Peter.

Prince of the
Apostles still
signifies St.
Peter.

Again Riled
Prince of the
Apostles.

his steps and counsell whom you took to have as a Patron with God the Father, then he commands thus. *It besee- meth you, most puissant Prince to observe* all that agreeth with the unity of Christs Catho- lick and Apostolick Church. So it will come to passe that the Prince of the Apostles will open to you and yours the gates of Heaven. By this ad- vise in short time, this Prince with all his dominions, was brought to the true observati- on of *Easter*, all the Ministers of the Altar and Monks had their heads shaven round in forme of a Crowne, and the whole Nation being reformed did rejoyce to see themselves disciples of the most blessed Prince of the Apostles *Peter*, & committed to his protection and patronage

Chap.

Chap 23.

Relates, How the rest of the Scots admitted the Apostolike manner of keeping *Easter*, and shaving their Crownes by the means of *Egbert* a worthy Priest. Onely the *Britanes* (saith *Bede*) remain still hard- ned in blindnes, whereas all *English-men* are in all points thoroughly instructed in the Rule of the Catholick Faith. *Egbert* on *Easter day* after he had said solemne Masse in re- membrance of our Lords Re- surrection, departed this life: The Brethern rejoycing to see their Master passe to God to be their Patron and Interces- sor.

England in all
points Catho-
lick An.716.

Saying of so-
lemne Masse

Chap.

Chap. 24.

Saints our pa-
trons and Inter-
cessors.

In what esteem
Religious life
was at the wri-
ting of these.

Relates, Who were the Bi-
shops at this time through all
England; and how, all things
now being brought to unity,
many, as well Noble, as Pri-
vate, laying aside their Armes,
earnestly strove to get both
themselves and their Children
to be shaven, and tied with
Monasticall Vowes, rather than
to exercise themselves in war-
like affaires. This is at the pre-
sent the state of *Britany* this
year of our Lord, 731.

The

out of Bedes own words.

The end of the History of the Church of Eng- land.

*The words of venerable Bede in
the 3 Tome of his works.*

THUS much touching the
Ecclesiastical History of
the *Britans*, especially of the
English nation, as I could learn
by the writings of my An-
cestors, by tradition of my
elders, or my own knowledge
I *Bede*, the servant of God,
and Priest of the Monastery
of the BB. Apostles *Peter and
Paul at Wyre-mouth*, have
brought to an end. When I
was seven years old I was de-
livered by the hands of my
friends to be brought up of
the R^d. Abbot *Benedict*, and af-
terward to *Ceolfrid*. In which

11

A10-

Monastery spending all the dayes of my life I applyed my whole study to the meditation of holy Scripture, observing regular discipline, and dayly singing service in the Church. In the 19 year of my age I was made *Deacon*, and at 30 *Priest*; which orders I received by the hands of the *Rd. Bishop John of Beverley*.

Of this John
see B. 3. c. 2.

Dear Reader I doubt not but in perusing of this book many thoughts will arise in thy mind touching the author thereof, the authority of the copy, and the sincerity of our true dealing therein; now then is the proper time to read again the preface where I am confident thou wilt find full satisfaction in all.

FINIS.

IN the Preface, page 1. line ult. dele s in *disputants*. Leaf 3 l. 1. dele it
Page 26. line 13. for legs read leg. page 36. l. 15. for were r. was. p. 5 l. 3. for Angels r. Angles p. 53. l. 12. for them r. him p. 58. l. 17. in the margent for 504 r. 604. p. 81. l. 2 for redwals r. redwal. p. 81. l. 20. for buli r. built. p. 116. l. 10. for plat r. plot p. 132. in the margent superogation r. supererogation p. 135. l. 2. for pccable r. peaceable p. 136. read Reliques gilt for Kings p. 150. l. 12. for berring r. Berking p. 151. in the margent r. habitation sepearte from men. p. 153. in the margent r. consecrated p. 154. l. 5. for ediburge r. edilburge. p. 155. l. 5. for sister r. sisters. p. 161. l. 3 for salvation r. splendor. p. 167. l. 12. for celestial r. clerical p. 167. l. 18. for by the boy r. of the Boy. Eutichus r. Eutichus. p. 137. l. 1. r. hitherto p. 192. l. 9. dele punctum at prophetic p. 193. l. 1 for flock r. flockt. p. 197. l. 20. for rejoyce r. rejoyced p. 123. l. 12. r. lyeth for dyeth. the marginal note p. 240. saints our patrons and intercessours must be placed at the end of the cap. 23. p. 239.